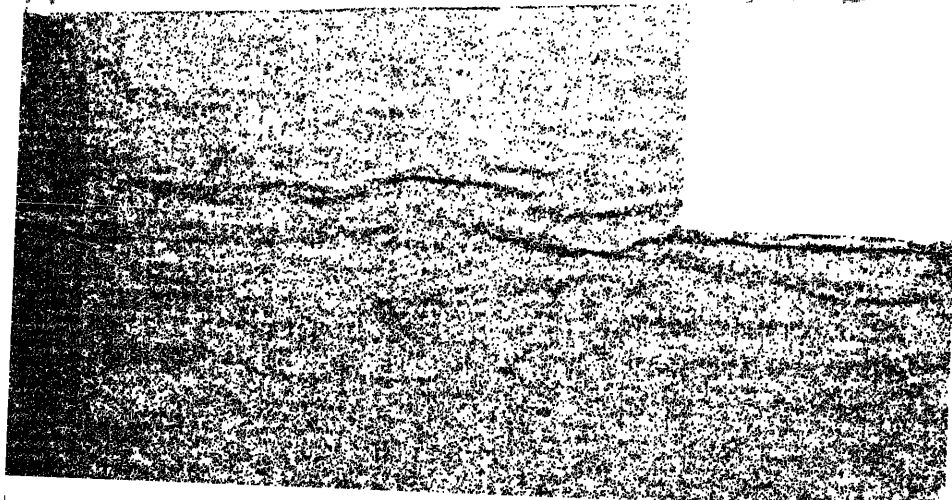


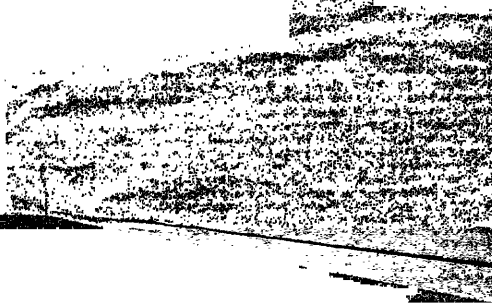
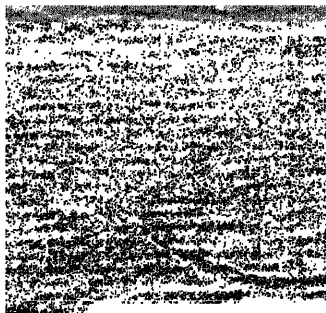
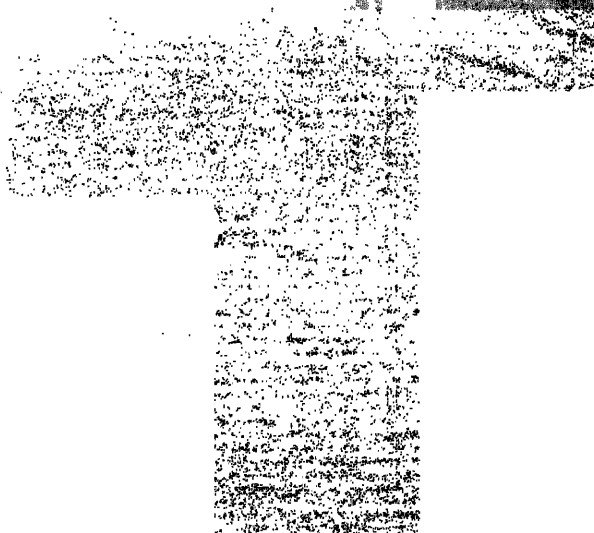
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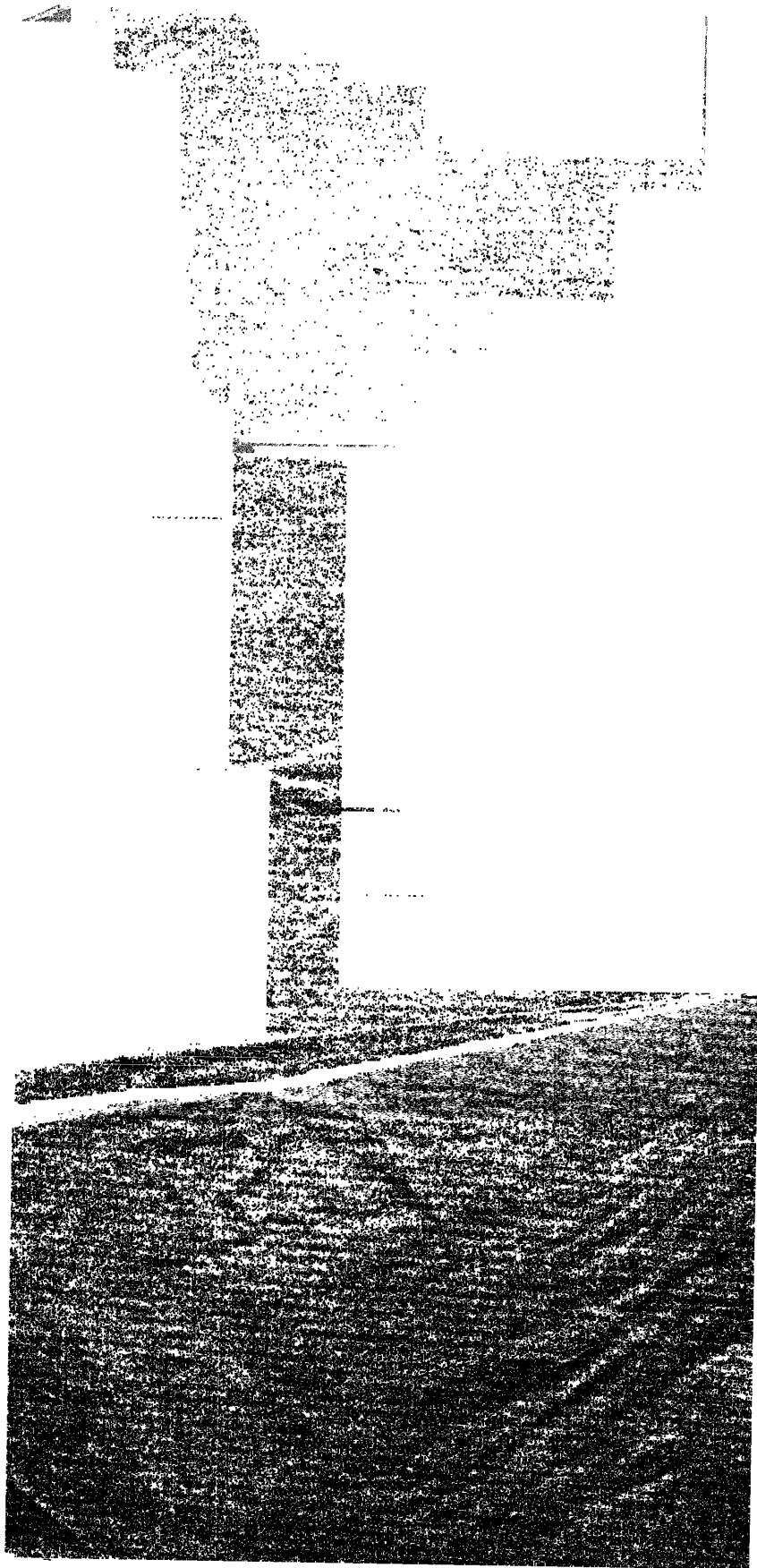
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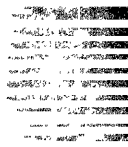
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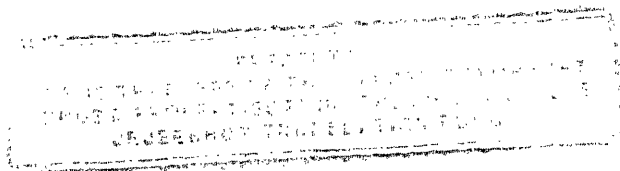






COLLECTION OF COLOPHONS
OF
MANUSCRIPTS BEARING ON
ZOROASTRIANISM
IN SOME
LIBRARIES OF EUROPE

30 13



BY
JAMSHEDJI MANECKJI UNVALA,
PH.D. (HEIDELBERG).

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FOREWORD.

In 1919 when Dr. Jamshedji Maneckji Unvala was for a short time in India, the late Secretary of the Parsi Punchayet Funds and Properties, Dr. Sir Jivanji Jamshedji Modi, suggested to him to take up the work of collecting and collating colophons of Manuscripts in the Avesta, Pahlavi and Persian languages (the last especially such as dealt with the Zoroastrian religion), to be found in the different libraries of Europe. Dr. Unvala agreed to take up the work and on his return to Europe as a Government of India Scholar, he began the work first during his vacation or spare time and later on devoted more time to it. The present work is the result of his labour spread over several years in the chief Libraries of Europe, such as the Bibliothèque Nationale of Paris, the British Museum Library, London, the India Office Library, London, and the University Library at Munich. Besides these, Dr. Unvala also took opportunities during his extensive travels in European countries to visit other Libraries such as those at St. Petersburg, Copenhagen, etc. As stated by Dr. Unvala at the end of his Introduction, the publication of the work has been delayed due to unavoidable circumstances. But that has been well compensated for, as Dr. Unvala has been able to add fresh matter from the Manuscripts in the University Libraries of Cambridge and Florence.

The thanks of the Trustees are due to Dr. Unvala for having ably carried out the work. They also thank the authorities of the Libraries who gave to Dr. Unvala access to their Manuscripts, as well as the scholars who made suggestions to and otherwise helped Dr. Unvala. It is hoped the book will be a valuable addition to the scanty colophon literature and will prove useful to Iranian scholars.

J. F. BULSARA

15th July, 1940.

Secretary

INTRODUCTION.

This collection of colophons has been made from manuscripts pertaining to the Zoroastrian religion preserved in the libraries of Europe at the instance of the Trustees of the Parsi Panchayet Funds and Properties, Bombay, mainly for the use of Parsi students in India, but it is hoped that it may be of some use to others also. For this purpose, I have examined all the available manuscripts in eight of the chief libraries of Europe, but included in this book only those, which contain colophons or any other notes of purchase, presentation, etc., as I had before me the work of collecting colophons, and not of preparing a descriptive catalogue of manuscripts. Many of these manuscripts are collective, containing different texts written by one scribe, or sometimes by more than one, bound together by the owner for convenience or better preservation. I have given a consecutive number to the colophon or to the set of colophons pertaining to every manuscript; in case of a set of colophons, every colophon of the set is distinguished by a letter of the alphabet. When a colophon is preceded by several texts, it is often difficult to make out to which it pertains, if the name of the text is not given in the colophon itself. In these cases I have mentioned the number of the folio, on which the colophon occurs and the name of text, which immediately precedes it. The colophons which have already been published with translation have not been included in this collection, but the books where they are published are referred to, and in some cases a short summary of their contents is given.

It is quite evident to any one, who reads Pahlavi colophons, even of the oldest manuscripts written about the thirteenth century, that the scribes have striven mainly to write Persian colophons in Pahlavi, sometimes with their reading in Avesta characters; in the latter case it gives rise to the so-called Pazand colophons. It is, for this reason, that we have in some Pahlavi colophons Arabic words generally used in Persian, e. g. in K 13, colophon No. 130b, whereas in others we find unusual ideograms, especially in Suppl. pers. 417, colophon No. 22, sometimes wrong ones, as in colophon No. 130b, used only to show the pedantry of the scribe. Again, the ideograms for *nipēšandah* in Suppl. pers. 49, colophon No. 17a, and for *dāštan* in colophon No. 130b are written with their *compléments phonétiques*. The colophons Nos. 3b and 3e of Suppl. pers. 29 are not written in Pazand. They are good specimens of the traditional reading of Pahlavi, current

among the Parsi priests of India about hundred and fifty years ago. The scribe must have had an original Pahlavi colophon before him, while he was writing the above colophons. I have transcribed the Pahlavi colophons into Roman characters according to the system laid down by BARTHOLOMAE in *Indogermanische Forschungen*, vols. xxxiii and xxxix. The transcription of the names of persons occurring in colophons causes a great difficulty. These names are not written uniformly as will be seen clearly from the index given in BARTHOLOMAE, *Die Zendhandschriften*, pp. 321 - 330. I have, therefore, followed in order to be consistent, in names occurring in Pahlavi and Persian colophons the transcriptions given by BARTHOLOMAE, whereas those occurring in Pazand, Sanskrit and Gujarati colophons are transcribed just as they are written.

Some Persian colophons, especially those written by Parsi scribes, contain not seldom Persian words used in the sense in which they are current in the Parsi Gujarati dialect. Their English equivalents deviate, therefore, naturally from those given in the Persian-English dictionaries, like those prepared by RICHARDSON and PALMER.

There are words in some colophons, which have frustrated all attempts at deciphering. I have tried to reproduce them as faithfully as possible, so that another scholar may be able to read them by the help of comparison with parallel colophons. To omit them would only mean avoiding and not solving the difficulty.

The manuscripts, from which the colophons have been copied, pertain to the following eight libraries:

- a) The Bibliothèque Nationale of Paris,
- b) The Staatsbibliothek of Munich,
- c) The India Office Library of London,
- d) The Library of the British Museum of London,
- e) The Bodleian Library of Oxford,
- f) The University Library of Copenhagen,
- g) The University Library of Cambridge,
- h) The University Library of Florence.

The mss. of the Bibliothèque Nationale are class-marked *Suppléments persans*, i.e. the additional Persian mss. by E. BLOCHET in his *Catalogue des Manuscrits Mazdéens ... (Zend-Pehlvîs Parsis et Persans) de la Bibliothèque Nationale de Paris, Besançon 1900; ibid. second edition, Paris 1905.** All of them pertain to Zoroastrianism and were

* In BLOCHET's catalogue of 1900, the mss. are numbered with Roman figures, and in that of 1905 with Arabic figures.

originally in the collections of ANQUETIL DUPERRON and EUGÈNE BURNOUF. GELDNER and WESTERGAARD call them, therefore, PA and PB, i.e. mss. formerly belonging to ANQUETIL and BURNOUF now in the above library in Paris.

I have marked the mss. of the Staatsbibliothek of Munich simply by M., the initial letter of Munich, just as BARTHOLOMAE has done in *Die Zendhandschriften*. M. 1 — M. 45d were written in Europe and are copies of different mss. prepared by FRIEDRICH WINDISCHMANN (M. 1), MARCUS JOSEPH MÜLLER (M. 2 — M. 43), and MARTIN HAUG (M. 44 — M. 45d), to whose collections they once appertained. M. 46 — M. 87 were written in Asia (India and Iran). M. 46 — M. 85 were in HAUG's collection, M. 86 in that of MÜLLER, and M. 87 was acquired some time before 1915. I have given the numbers of MÜLLER's and HAUG's collections in the appendix I.

The mss. of the India Office Library have been catalogued by HERMANN ETHÉ and by M. N. DHALLA. ETHÉ's Catalogue of Persian Manuscripts in the Library of the India Office, vol. I, Oxford 1903, deals among others only with the Persian mss. pertaining to Zoroastrianism. The Avesta and Pahlavi mss. are treated by DHALLA. Most of these mss. are class-marked Z. & P., i.e. Zend and Pahlavi mss., whereas the others are numbered 280, the number given to mss., as well as to printed books pertaining to Zoroastrianism. The letters of the alphabet denote the shelves and the Arabic figures the numbers they occupy on them. The numbers preceding the No. 280 seem to be the current numbers of the mss. in the general collection of the mss. of the said library.

A catalogue of the Zoroastrian mss. in the British Museum Library has not yet been published. These mss. are divided into two chief groups, Zend and Pahlavi. Both of them have the sub-divisions, Oriental (Or.) and Additional (Add.) mss. The Additional mss. seem to be later acquisitions. There is another sub-division in the Zend group, viz. Reg., i.e. Regal or royal. These mss. must have once appertained to the royal library. They must have been later on presented by the Crown to the British Museum.

The mss. of the Bodleian Library of Oxford pertained once to two collections, the one of OUSELEY and the other of FRAZER, presented afterwards to the library. They have been included by ED. SACHAU in his Catalogue of the Persian, Turkish, Hindi and Pushtu manuscripts in the Bodleian Library, which was begun by him and continued, completed and edited by HERMANN ETHÉ, Oxford MDCCCLXXXIX.

(1889). The first part contains the Persian mss., whose section D deals with the Zoroastrian literature and is the work exclusively of SACHAU.

The mss. of the University Library of Copenhagen have been catalogued by WESTERGAARD. They appertained once to RASK's collection. They are class-marked Codd. Iran., i.e. Codices Iranici in the catalogue and K., i.e. of Copenhagen by GELDNER.

The mss. of the University Library of Cambridge have been catalogued by EDWARD G. BROWNE in his Catalogue of Persian Manuscripts in the Library of the University of Cambridge 1896, pp. 91 - 92. This library is very poor in Zoroastrian mss. Among the Libraries of the Colleges of Cambridge, that of the Emmanuel College has a ms. of the *Yasn* (Y. 1. — Y. 50. 1), No. 3 - 2 - 6, written in the eighteenth century. It has no colophon.

A catalogue of the Zoroastrian mss. in the University Library of Florence has not yet been published. I have given their short descriptions in their proper places. Five of these mss. have been presented to the "Indian Museum of Italy" in Florence by three Parsi priests of Bombay, DASTUR KHORSHEDJI BEJANJI, DHANJIBHOY FRAMJI PATEL, and DASTUR DR. JAMASPJI MINOCHEHERJI JAMASP ASANA, and one ms. has been acquired for the sum of two hundred and fifty Italian Liras, as we learn from notes on the fly-leaves of the mss.

The colophon of the ms. J₂ of the Bodleian Library of Oxford, which originally belonged to DASTŪR JĀMĀSPĪ MĒNŌŪHRĪ DASTŪR JĀMĀSP-ĀSĀNĀ, but was presented by him to the above library, has been published in the facsimile of the ms. prepared by L. H. MILLS, Oxford 1893.

I regret that I could not copy the colophons of K 1, K 20 and K 43. The first ms. is in a very precarious condition. Each folio is placed between two ordinary pieces of plate-glass like a lantern-slide. It was impossible to handle the ms. in this state. It has three colophons, which have been published and translated by SANJANA in his *The Pahlavi Version of the Avesta Vendidad etc.*, introduction, pp. xxxvi-xl. The first of these three colophons has been published also by SPIEGEL in his *Traditionelle Literatur der Parsen*, Wien 1860, p. 8. K 20 and K 43 were inaccessible to me while I was in Copenhagen and Göttingen in 1923. The main particulars of these mss. are given by me in their proper places.

The Gujarati colophons, Nos. 2b, 23c, 39d, 120 and 131a are written in *Nāgarī* characters; as regards other Gujarati colophons, I do not remember whether they are written in the ordinary Gujarati script or in the semi-*Nāgarī* one. The colophon No. 53a is in Persian, although transcribed in the *Nāgarī* script.

Most of the manuscripts whose colophons are collected in this book are miserably written, the Persian colophons not always in the so-called *xuṣṣat*, and the Sanskrit colophons not always in good handwriting and in pure classical Sanskrit. Their deciphering, particularly that of the Pahlavi colophons, takes up, therefore, sometimes a lot of time and rests not seldom on *inspiration*. I have often come across problems which are very difficult to solve. Let us take an instance of Sanskrit in Parsi manuscripts. K 30 has a fragment of the Sanskrit version of the *Vidēvdāt* which I have published in *Indo-Iranian Studies* — in honour of DASTUR DARAB PESHOTAN SANJANA — London 1925, pp. 253 - 276. The photographs of the folios 182a - 195a, lines 1 - 5, of the manuscript, on which this fragment occurs, are now in the First Dastur Meherji Rana Library of Navsari. Some portions of its Sanskrit have baffled the attempts of the well-known Danish and English Sanskritists at deciphering and translation, and I have fared no better.

As regards the *lokas* occurring in the Sanskrit colophons of the Parsi scribes, two old mss., M. 66 and Ind. Off. 3043. 280. 12 E, have Sanskrit colophons, Nos. 54 c, 54 e, and 97, which are dated *Samvat* 1555, 1549, and 1631 respectively. Besides the necessary particulars about the mss., these colophons have six *lokas*, containing the wishes of the scribe and his exhortations to the future owner of the ms. to preserve it from all calamities which may befall it. These *lokas* are very corrupt. I give below their emended reading :

1) तैलाद्रक्षेज्जलाद्रक्षेद्रक्षेच्छिथिलबंधनात् । परहस्तगताद्रक्षेदेवं वदति पुस्तकः ॥
(colophons Nos. 39c and 54c).

The first two quarters have the following variant : घृताद्रक्षेतैलाद्रक्षेच्छिथिलबंधनात् । (colophon No. 97), whereas the colophon No. 54e has an entirely different wording for this *loka*, as follows : जलाद्रक्षेतैलाद्रक्षेद्रक्षेद्मांशिथिलबंधनात् । रक्षेद्मूषकमूर्खेभ्यो यावज्जीवजडो दहेत् ॥

2) उदकानलचौरैभ्यो मूषकेभ्योस्तथैवच । कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत् ॥
(colophon No. 54c).

This *loka* occurs with slight variants in colophon No. 97 as follows : उदकानलचौरैभ्यो मूर्खेभ्यो मूषकेभ्यस्तत्¹ । कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत्² ॥

3) यादृशं पुस्तके दृष्टं । तादृशं लिखितं मया ॥ यदि शुद्धमशुद्धं । ममदोषो न दीयते ॥
(colophons Nos. 54e and 97).

Colophon No. 54c adds in the second quarter लक्षयानात् after तादृशं and ते after लिखितं, which do not suit the metre.

1. For मोषकस्तत्. — 2. For परपालयेत्.

4) यावत्स्वयंभूरमणं यावद्भुविमंडले मेरुः । यावश्चंद्रादित्यौ तावदियं पुस्तका जयति ॥
(colophon No. 54e).

P. 72, l. 9: The first two quarters should be translated as follows :
"As long as Mt. Meru is (standing) in the circuit of the ocean (भुविस्)".

5) भग्नाष्टकटिग्रीवा । स्तब्धदृष्टिरधोमुखम् । कष्टेन लिखितं शास्त्रं । यत्नेन परिपालयेत् ॥
(colophons Nos. 54e and 97).

For the last two quarters of the second *śloka*.

6) अक्षरमात्रापदस्वरहीनं । व्यंजनसंधिविवर्जितरेफं ।

साधुभिरेवंममक्षमितव्यं । को (एनं?) नहि मुद्यति शास्त्रसमुद्रे ॥
(colophon No. 97).

For this verse s. T. D. ANKLESARIA, *Dānāk-u Mainyô-i Khard*, p. 172, ll. 11 - 12.

It is interesting to note the liberty which some scribes have taken with the verses which are usually appended to Persian colophons. I have come across nine verses in this collection of colophons, of which only two offer slight variants. They are the following:

1) نوشته بماند سیه بر سفید — نویسنده را نیست فردا امید — colophons Nos. 16a, 16b, 19b, 40, 70b, 84b, and 92b.

2) نوشته بماند بخط سیاه — نویسنده کرد بخاک تباہ — colophons Nos. 16a, 40, 70b, 84b, and 106; only colophon No. 15c has در خاک for بخاک.

3) نوشته من ندانم که خواند — اگر میرم به بیشک این بماند — colophon No. 106.

4) بیا بند در وی جو لغز خطا — مرا بد نگوید براه خدا — colophon No. 19.

5) که باشد در این سهو خطائی — صحیح سازد کند بر من عطائی — colophon No. 92b.

6) — نسازد عیب و اورا راست سازند — عدو و حاسد انرا کاست سازند — " " "

7) بیوش گر خطای رسی و طعنه مزین — که هیچ نفس بشر خالی از خطا نبود — colophons Nos. 72 and 100.

8) هر که خواند دعاء طمع دارم — زانکه از لطف ایزد امیدوارم — colophons Nos. 15e and 17b.

The second hemistich has the following variants: زانکه من بنده — colophon No. 3a; and زانکه از بندهای دیندارم — colophon No. 70b.

9) من نوشتم صرف کردم روزگار — من ندانم این بماند یادگار — colophons Nos. 16a, 46, and 92b. This verse has the following variants: Colophon

No. 16b has *یادگار* for *یادگار*, colophon No. 40 has *تا بر آید* for *صرف کردم*, and colophon No. 84 has *تا بر آید روز بکار* for *صرف کردم روزگار*.

PROF. JUNKER says in his review of ERVAD B. N. DHABHAR's Descriptive Catalogue of some manuscripts bearing on Zoroastrianism and pertaining to the different collections in the Mulla Feroze Library, Bombay 1923, in the *Orientalische Litteratur Zeitung* 1924 that much weight should not be laid in a descriptive catalogue of manuscripts on caligraphy but on palaeography. BARTHOLOMAE's *Die Zendhandschriften* is, besides being an exemplary descriptive catalogue, a monumental work on Zoroastrian palaeography. While making this collection, I have also come to the same conclusion as JUNKER's and touched this question in foot-notes when necessary.

I have treated in the appendices questions, which, in my opinion, do not pertain to the main body of the work. The first appendix has six tables of class-marks of the mss. of the different libraries with the corresponding class-marks, by which they are designated by GELDNER, WEST and WESTERGAARD in their works. The second has an alphabetical list of the names of persons occurring in the colophons with references to their numbers in which they occur. I have tried to connect in genealogies given in the third appendix persons mentioned in the colophons with one another, as far as it was possible, and to give historical notes about these and other persons, which could be gathered from "the Athornān Genealogy of the Bhagarsāth Mōbads" by RUSTAMJI JAMASPJI DASTUR MEHERJI RANA, Navsari 1899, "the Athornān Nāmūn" by MOBAD MEHERVANJI KHORSHEDJI BAHRAM-KAMDIN DASTURNA, Bombay 1923, and "the Pārsi Prakāsh" by KHAN BAHADUR BAHMANJI BAHRAMJI PATEL, Bombay. I have made in the fourth appendix a list of synchronisms of the Zoroastrian, Hindu, Mohammedan and Christian dates given in some colophons. The fifth appendix gives a list of religious books and treatises mentioned in the colophons. Finally, I have given in the index a list of Arabic words transcribed into Pahlavi and Pazand just as they were found in some colophons, and those of a few names of non-Zoroastrian persons and places occurring therein and of words discussed in the foot-notes.

I had submitted the ms. of this work for publication to the Trustees of the Parsi Punchayet Funds and Properties in the beginning of October 1926. Owing to unforeseen circumstances its publication was delayed upto date. This delay has permitted me to add to my original ms. colophons of the Zoroastrian mss. of the Libraries of the Universities of Cambridge and Florence, to make necessary emendations and to add many explanatory notes.

I have the pleasant duty of expressing my sincere thanks to the Curators of the eight libraries mentioned above for all the facilities they have given me during the course of my work, and for laying at my disposal their precious treasure of manuscripts without reserve. My special thanks are due to the late PROF. CARL ANDREAS, who had kindly made facilities at Göttingen for inspecting those manuscripts of the University Library of Copenhagen which were sent to him for cataloguing. I am indebted to Mr. M. P. KHAREGHAT and to ERVAD B. N. DHABHAR for important suggestions, and to MR. SOHRAB J. BULSARA for going through the first proofs of this work.

JAMSHEDJI MANECKJI UNVALA.

Navsari, 7th June 1940.

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ABBREVIATIONS.

adj.	: adjective.	PahlT.	: Pahlavi Texts.
adv.	: adverb.	Pahlv.	: Pahlavi version.
Arab.	: Arabic.	Paz.	: Pazand.
Av.	: Avesta.	Pazv.	: Pazand version.
Bd.	: <i>Bundahišn</i> .	Pers.	: Persian.
Brit. Mus.	: British Museum.	Persv.	: Persian version.
cf.	: (confer) compare.	plur.	: plural.
comp.	: compare.	plur. tant.	: plurale tantum.
fol.	: folio.	pr. n.	: proper noun.
Guj.	: Gujarati.	pres.	: present (tense).
Gujv.	: Gujarati version.	r.	: recto.
ibid.	: the same.	s.	: see.
introd.	: introduction.	seq.	: and the following.
l., ll.	: line, lines.	sing.	: singular.
lit.	: literally.	Skr.	: Sanskrit.
MidP.	: Middle Persian.	Skrv.	: Sanskrit version.
MP.	: Modern Persian.	v.	: verso.
ms., mss.	: manuscript, manuscripts.	Y.	: <i>Yasn</i> .
op. cit.	: opus citatus.	ZA.	: Zend-Avesta.
p., pp.	: page, pages.	ZHss.	: Zendhandschriften.
Pahl.	: Pahlavi.		

Notes.

The correct reading of Pahl. 𐭥𐭥𐭥𐭥𐭥 (p 1, l. 11, p. 14, l. 8, and elsewhere) is *mazdayasnān* (read thus for *mazdistān* on p. 2, l. 6, and on p. 14, l. 10); comp. Pahl. of inscriptions *mazdayasn*, Armenian loan-word *mazdesn*. 𐭥𐭥𐭥𐭥𐭥 is a defective orthography for 𐭥𐭥𐭥𐭥𐭥. Y. 9. 26 (81) has a *vyddhi*-form *māzdūsnān*, better *māzdayasnān*; thus also E. W. WEST, *Glossary and Index of the Pahlavi Texts of the Book of Arda Viraf* ... Bombay - London 1874, p. 208. The form 𐭥𐭥𐭥𐭥𐭥 with a 𐭥 is due to the negligence of scribes. The explanation of 𐭥𐭥𐭥𐭥𐭥 given by WEST, op. cit. pp. 209-210 is, therefore, to be considered as erroneous.

P, 42, l. 18, read *xraǰastak*.

1

1. අනුමැතිය ලබා ගැනීම සඳහා අවශ්‍ය වන ප්‍රධාන කොටස් තුනකි. ඒවා වන්නේ අනුමැතිය, අනුමැතිය සහ අනුමැතිය ය. අනුමැතිය යනු අනුමැතිය ලබා ගැනීම සඳහා අවශ්‍ය වන ප්‍රධාන කොටස් තුනකි. ඒවා වන්නේ අනුමැතිය, අනුමැතිය සහ අනුමැතිය ය.

*yāzatān u amahrspandān kāmāk bavāt tan-drustī(k) bavāt xūp
bavāt ētōn bavāt. hast kē pa hamē hamē ravišn aiyyātkārī(k) ba ē gētīk
hast u man na mānom pa yāzatān kāmāh bavāt.*

Translation : It is completed. The book of *Vidēvdāt* is completed
May it be victorious from the beginning to the end! May the glory
of the good religion of the *Mazda*-worshippers be current!

Completed in welfare, joy and pleasure on the auspicious day *Ātur*
and the blessed month *Mīhr Yazat* in the *Gāh Avīsrudrem*, year 1127
from the king of kings YAZDKARD ŠAHRİYĀR of the lineage of SĀSĀN
in the city of the auspicious *Ermān* (Persia)? in the land of the Hindus
in the port of Surat I have written the book of the *Vidēvdāt* with its
(Pahlavi) version from (its) beginning, I, the servant of the good reli-
gion of the *Mazda*-worshippers, insignificant (lit. inferior to) among
Mōbads and observers (lit. keepers) of the religion and worshippers
MŌBAD DĀRĀB, son of HĒRBUD FRĀMURZ HĒRBUD MĒNŪČIHR HĒRBUD
KARSĀSP HĒRBUD NARSANG HĒRBUD ASPĀR ŪŠTĀ BAHMAN ŪŠTĀ HŌŠANG
HĒRBUD KĀMĀN HĒRBUD RUSTAM HĒRBUD ĀNDĀ FARĒDŪN. I have
written. The good deed (has been performed) and the repentance
(for evil deeds) has been recited for both worlds. May it be of good
omen according to his own (i.e. the writer's) will, and according to
that of his descendants up to hundred and fifty years! And further I
keep (the book in my possession) in this house up to (the time) that I
am living. It is the hope that when from amongst the *Dastūrs* and
the *Mōbads*, and the keepers of the religion, and the worshippers of
the *Yazats*, and the learners and teachers of the religion, and —?—
the workers according to (their own) desires, and the nicely speaking
chiefs, this is (the hope) that whoever (from amongst those just men-
tioned) throws his glance into this book (lit. sees), or learns, or teaches
or reads it, in the place where a mistake or error has crept in, he may
correct it, or whatever (mistake) he sees from me (who am?), that
also may he pardon through the standpoint (lit. eye) of goodness
of pardoning, so that superior good deed may reach (him) to that
which was his good deed (already), so that I am repentant during my
own life-time, day also and night, before the *Yazats* and *Amšāspands*,
before the souls of pious men of the religion of the *Mazda*-worship-
pers whenever I read things [in] it; that after (my) passing away from
this-world into the spiritual one the good deed may reach him through
it also, and I may be far away from disobedience through my own

Fol. 281 r. has the following Skr. *śloka* :

यादृशं पुस्तकं दृष्टं । तादृशं लखितं मया ॥ यद्धि शुद्धमशुद्धं वा । समं दोषा न दद्यात् ॥
i.e. "Just as it was seen in the book, so it is written by me : if it is correct or incorrect, no fault should lie with me."

Then follows the Guj. colophon :

2b

स्वत १७७० वरखे रोज २८ जमीआद ऐजद माह ७ मिहिर ऐजद इणि देन पोथु वंदीदानु
पूरु कौथु छि लखतंग अथेआरु दाराब ऐरवद रुस्तंम ऐरवद खुरशेद ऐरवद अशपंदीआर ऐरवद
रुशतंम जुसारीनां जे कोऐ दस्तूर अथवा मुबद अथवा हरबद ऐ पोथि पठि अथवा लखि अथवा
ईंजि ते इनां लखनारनि रुडी रीति ईंआद करि ऐ मधे ऐवी रीति जाणवू ।

The particulars are the same as in the Paz. colophon. The year is given here as *Samvat* 1770. The latter part of the colophon says : "The *Dastūr* or *Mubad* or *Harbad*, who reads this book or copies it, or recites it in ceremonies, should remember the writer well. Thus it should be known from this (colophon)."

Then follows the Pers. colophon :

2c

تمام شد نسکی از نسک وندیداد در روز فرخ زامیاد ایزد امشاسپند و در ماه مبارک
مهر ایزد امشاسپند و در گاه مینت هاون در سال مانوس بر یکمزار هشتاد و سه از
شاهنشاه یزد جرد شهریار در بندر مبارک سورت تحریر یافته و تمام کرده شده راقم الحروف
و کاتب الکتاب کترین قدردان طلب داراب هیربد رستم هیربد خورشید هیربد اسفندیار
هیربد رستم لقب ارویسگاهان از نسل موبد نبروشنک دول ساکن قصبه فرخنده نوساری
از دستوران و موبدان و یوزدا اثره کران هر کسی که باشد این نسک را پندد
یا داند یا خواند یا یزد یا آموزد این احقیر قدردان طلب را به نیکی و خوبی یاد آرد و
اگر درین نسک سهوی یا خطای واقع شده باشد از قلم کرم در اصلاح آن بکوشد و عیب
را فرو بوشد : بر آن کس دعای بسیار و آفرین بیشمار از من باشد.

Translation : A book of the (twenty-one) books, the *Vandīdād*, is completed on the auspicious day *Zāmyād Izad Amšāspand*, and the blessed month *Mehr Izad Amšāsfand*, and in the fortunate *Gāh Hāvan*, in the auspicious year 1083 from the king of kings *YAZDAJARD ŠAHRĪYĀR* in the blessed port of Surat ; it has come to an end and has been completed. The tracer of the characters and the writer of the book is the most humble searcher of a just appreciator (i.e. patron) *DĀRĀB HĒRBUD RUSTAM HĒRBUD X'ARŠĒD HĒRBUD ISFANDIYĀR HĒRBUD RUSTAM*, surnamed *ABWISGĀHĀN* from the lineage of *MŌBAD NĒRUŠANG D(R)AVAL*, resident of the auspicious town of *Navsārī*. Any one from *Dastūrs* and

Mōbads and priests (performing higher ceremonies) whosoever he may be who reads this book, or learns it, or recites it, or performs ceremonies while reciting it, or teaches it, should remember this humble searcher of a just appreciator in goodness and good deeds; and if an omission or a mistake has crept into this book, he should endeavour with his pen of generosity in its correction and should conceal the defect. Many benedictions and countless blessings would come to that person from my part.

Fol. 281 v. has the following Pers. verses:

نوشتم يکي نسک خوب و تمام	تو داني مرا و را و نديداد نام
جهاندار دادار ياک و اشوي	سراسر بزردهشت گفته از وی
خداوند دادار و بی یار و جفت	از اول و آخر تمامی بگفت
درو خوب و ناخوب بسیار هست	هم از کف و مکن نشایست و شست
مکن گفت چیزیکه ناکردنست	کن آن از وی نیازدنست
هرآنکس که خرمی بخواند از وی	بهشتی شد و یکنه و اشوي
هرآنکس که در دانش اعتقاد	رسیده مرو را تمامی مراد
کسی را که شد در ازل دانش است	طایفکاری اش را در آرد بدست
هرآنکس که دارد در این دین خبر	شک و شبهتی نبست در دین اگر
بهر دو جهان بهره او یافته	کجسته از و روی بر نافته
ترا این نصیحت تمام است پس	چو شاکی شدی کار خام است پس
نباید که تو میروی در ذهول	اگر میروی میثوی نا قبول
اگر نام کاتب ترا یاد نیست	کر کاتب غریب است و یداد نیست
کم آزار و کم کوی و هم کم زبان	نه چون دیگران در فضولی اسات
قدردان طلب راست داراب نام	توقع تمام است جنت مقام
گرفته زنی دیگران میکنند	گرفته زنی را از آن میکنند
ندارند در علم و خواندن خبر	چه شد گرچه آموختند این هنر
مرا با گرفته زنی کار نیست	مرا این هنرها سزاوار نیست
اگر حرف کبریا کنند عیب من	نکبرم من از حرف کبریا سخن
بد و نیک حرف کبریا چه کار	چو در من فضولی نکرد قرار
بگفتم سراسر ترا این سخن	خوش آید ترا و نیاید زمن
ترا کر خوشامد خوشامد مکن	بجز راستی هیچ مشنو سخن
اگر بشنوی این نصیحت شوی	و گرنه سراسر فضیحت شوی
بگفتم در این نظم بیست و چهار	کر هوش داری بکوش در آ

Suppl. pers. 29, BL (XVII) 183, p. 139 ; P₃.

Ms. of the *Yazišn* with its Skr. version.

Fol. 136 r. has the following Pers. colophon:

3a

فرچید پدرو و شادی و رامشی اندر روز انارام بہاء مبارک خورداد امشاسفند سال اور یکہزار صد و سی ۳۰ از شہنشاہ ایزدجرد شہریار ساسان تخمہ نوشتم کتاب یزشن بمعنی سہسکرت برای نیکنام سنبور موسی دوپراون برای خواندن خود نویسانبده است نویسندہ این کتاب ہوید شاہور ابن ہوید مانک بن بہرام ہرکہ این کتاب را بخواند یا بہ بیند دعا و آفرین و انوشہ روانی بر کاتب رساند:—

هر که خواند دعا طمع دارم زانکه من بنده کنه کارم

Translation: Completed in welfare and joy and pleasure on the day *Anārām* in the blessed month *Nūrdād Amšāsford*, year 1130 from the king of kings YAZDAJARD ŠAHRİYĀR of the lineage of SĀSĀN. I have written the book of *Yazišn* with the Sanskrit version for SEIGNEUR MONSIEUR DU PERRON of good name. It has been written for his own perusal. The writer of this book is MŌBAD ŠĀPŪR IBN MŌBAD MĀNAK BIN BAHRĀM. Everybody who reads this book, or sees it, should cause good wishes, blessings and immortality of the soul to reach the writer. — From everybody who reads (this book) I long for good wishes, because I am a sinful servant.

Then follows the Pahl. colophon transcribed into Av. characters :

3b

[illegible]

Translation: Completed in welfare and joy and pleasure on the day *Anārām* (in) the auspicious month *Xurdāt Aməšāspənt*, year 1130 from the king of kings ĪAZDAGART ŠAHRBŪYĀR of the lineage of SĀSĀN. I have written this book of *Ījašni* with the *Saskart* version

for SEIGNEUR MONSIEUR DU PERRON of good name. It has been written for his own perusal. And the scribe MŌBAD ŠĀPŪR, son of MĀNAK—everybody who reads (this book) should cause welfare and blessings and immortality of the soul to reach the scribe.

3c Then follows the Guj. colophon on fol. 136 v.:

स्वस्त श्री संवत् १८१७ वर्षे शाके १६८२ प्रवर्तमाने पोश शुदी ९ वार गरेऊ तारीख
७ माहा जमादीअलशानी रोज ३० अनाराम माहा ३ अविर्दाद पार्सी सन: ११३० इयज्जुदी
शने हीजरी ११७४ ए देने केताब ईज्जने बा माइनी संस्कृत समापूर्ण कीधी ता। ए केताबनो
लखावनार शीनोर मुशे दोपरांऊ ए पोतानि वास्ते लखावी छि तथा ए केताबनो लखनार मुबेद
शापूरजी इ लखी छि जे कोऐ ऐ केताब पढि अथवा देखि ते ऐ केताबनां लखावनार उपर ता।
लखनार उपर दोआ व। आफरीन व। अनोशेहे रुआनी दोआ करे।

Translation: May there be welfare! In the *Śrī Samvat* year 1817, the current year *Sāka* 1682, on the 9th of the bright half of the month *Pōsa*, day Thursday, the 7th of the month *Jamādī-al-Šānī*, the 30th day *Anārām* of the 3rd month *Avirdāda*, the Parsī year 1130 *Iyajdajurdī*, the *Hījri* year 1174—on this day (I) finished the book of *Ijañe* with the Samskrit version. And (as to him) who has caused this book to be written—SEIGNEUR MONSIEUR DU PERRON has caused it to be written for his own sake. And (as to) the writer of this book—MUBED ŠĀPŪRJĪ has written it. He who reads this book or sees it should pronounce good wishes and blessings and immortality of the soul for the writer and for him who caused it to be written.

Ms. of the *Xurtaḥ Apastāk*.

3d Fol. 310 r. has the following Pers. colophon:

فرچید یدرود و شادی و رامشی اندر روز انارام یاه مبارک اردیبهشت امشاسند سال اور
یکهزار صد و سی ۳۰ از شهنشاه ایزد جرد شهریار ساسان تخمه نوشتن کتاب نیایش یشت برای
سنیور موسی دوبروون برای خواندن خود نویسانید است نویسنده این کتاب موبد شاپور ابن
موبد مانک بن بهرام هر که این کتاب را بخواند دعا و افرین و انوشه روانی برکاتب رساند

It says that the Ms. of *Nyāyīš* and *Yašt* was completed on the 30th day of the 2nd month 1130 A.Y. by MŌBAD ŠĀPŪR BIN MŌBAD MĀNAK BIN BAHBĀM for SEIGNEUR MONSIEUR DU PERRON —(For its translation see colophon, No. 3 a).

3e Then follows (fol. 310 r.) the Pahl. colophon transcribed into Av. characters:

.سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده

The contents are the same as those of the above Pers. colophon.
(For translation see colophon, No. 3 b).

Fol. 310 v. has the following Guj. colophon :

3f

स्वस्त श्री संवत् १८१७ वर्षे शाके १६८२ प्रवर्त्तमाने पोश शुदी ९ वार भोमे रोज ३०
 अनारांम माहा २ अर्दगवेश्त पार्सी सनः ११३० तारीय ७ माहा जमादीअद अवद शने ११७४
 हीजरी ए दने क्रेताय जंद अवस्तानी नेआइश्त ईधश्त पतेत आइरीगानं ता आइरीन ता दोआ
 नामसताइश्ने ता गेहे ता क्रेटखी एंड नीरंग ए शेवाए गीजा पुइश्त जंद अवस्ता समापूर डीधा ता
 ऐ केताबनो दण्पावनार शीनोर साहेब श्री मुशे दोपरांछु ए पोताने वास्ते क्षपावी छि ता. ऐ
 क्रेतायनो दण्पनार मुबेद शापूरजी इ क्षपा छि जे कोऐ ऐ केताब पढि अथवा देर्पा ते ऐ केताबनां
 दण्पनारने ता. लण्पावनारने दोआ आइरीन करि.

The contents are the same as those of the Pers. and Pahl. colophons (Nos. 3 d and 3 e). This Guj. colophon gives further a concise table of contents and the Hindu, Parsi and Mohammedan dates. The Hindu month should be *Māgsar* ; compare the dates with those in colophon, No. 3 c written a month later according to the Parsi and Mohammedan dates, which all agree with each other and the week-day.

Suppl. pers. 34 (BLOCHET XIX, 181, p. 135; P 8).

Ms. of the *Xurtak Apastāk*, containing among other prayers *Nyāyishns, Yašt, Patits* and *Āširvāds*.

It has on fol. 259 v. the following Guj. colophon :

4

संवत् १७५४ वरपे रोज फरपे पुुरदाद माह मबारक अस्पंदारमद गाह हाऊन ऐ
 पुस्तक न्याइश् तथा ईअस्त तथा पतित तथा आशीर्वोद सरवे समाप्तः आगन्याकारी चरण शेवक
 ऐरवद अस्पंदीआर ऐरवद मांगक ऐरवद कावश ध्रमपूत्र ऐ. गोदरेज ऐ, फरेदून ऐ पुस्तक
 जेहेवूं आंगि वडाओथी दीठ तेहेवूं लण्जेकछि ते करतां जे कोई चूक हुइ ते काठजो चूक हुइ ते
 माफ करजो.

Translation : In the year *Samvat* 1754, (on) the auspicious day *Khor-dād* (of) the blessed month *Aspandārmad*, (in) the *Gāh Hāvan* this book (of) *Nyūiś* and *Īast* and *Patit* and *Ākīrvād* etc. is completed. The obedient servant ERVAD ASPANDĪĀR ERVAD MĀMNAK ERVAD KĀVĀŚ, the adopted son of E[RVAD] GODREJ E[RVAD] FAREDŪN has written this book, as he had seen it from his own ancestors. Still if there are mistakes, correct them; if there are mistakes, pardon them.

Suppl. pers. 35 (BLOCHET LIII, 191, p. 156).

Ms. of the metrical version of the *Saddar*.

5

The version was composed by ĪRĀN ŠĀH IBN MALĪK ŠĀH in Kerman, where he had travelled on the advice of DASTŪR ŠAHRĪYĀR, son of ARDAŠĪR IBN BAHRĀM ŠĀH. He gives two dates for the completion of his work, one Parsi towards the end of the introduction on fol. 6 r. and the other Mohammedan towards the end of the ms. on fol. 107 r. The Parsi date is given as follows :

همی از در حید* و شست و چار	سفندارمزماء ای کامگار
همی سال درهشت صد و شست و چار	سفندارمزماء ای کامگار
ششم روز آن روز خورداد بود	کزین نظم جان و خرد شاد بود
نوشت بهاند سیه بر سفید	نویسنده را نیست فردا امید

i.e. "O, fortunate one, it was in the year 864, month *Sifendārmaz*, sixth day *Xūrdād*, that the soul and intelligence were delighted by this poem."

The Mohammedan date is given as follows :

ده و چهار بود از محرم که من - شتر کرد تاریخ آن در سخت - تم تمام شد

i.e. "It was on the 14th day of *Muharram* that the date was indicated in cryptogram by the word *šatur*."

The *Hijri* date 14th *Muharram* 900 corresponds to 14th October 1494 A.D., and so does the 6th day of the 12th month 863 A.Y. according to calculation. The dates would not correspond to the next year and hence 864 is a slight mistake. The year 1164 A.H. given by BLOCHET is

* حید = 800. Thus the Yazdajardi date is given first in the semi-abjad system, and then in words in full.

clearly due to some miscalculation (cf. Cat. p. 156; HYDE, *Historia Religionis Veterum Persarum*, Oxford, 1700, pp. 443 seq., and HODIVALA, *Studies in Parsi History*, Bombay 1920, pp. 300—301).

Suppl. pers. 36 (BLOCHET LIV, 192, p. 156).

Ms. of the metrical version of the *Saddar*.

Fol. 70 r. has the following verse of SA'DĪ, and the verses of the original ms., giving the full name of the scribe as RUSTAM BAHRĀM DĀRĀB SOHRĀB MĀNAK PĒŠŌTAN SANJĀNĀ, and the date as the 1st of the 4th month of 1142 A. Y.

اگر صد سال گزیر آتش فروزد چو یکدم اندران افتد بسوزد

Traduction d'un Distique :

"Qu'un Perse, ait conservé le feu sacré cents ans,

"Le pauvre homme est brûlé quand il tombe dedans."

VOLTAIRE, Dictionnaire Philosophique, Art. *Zoroastre*.

در خاتم کتاب

بنام پاک دادار هانود	که هست او بر خداوندان خداوند
قدیم و قادر و قدیم یانا	ریومند و خرم مند و توانا
غریبات پرور و دارای عالم	ز نامش دور گردد مشکل و غم
هزاران شکر گویم آت خدا را	که دین مزدیسنا داد مارا
یقین بیشک بدل در یتیمانم	کرین دین شد مینو در مکانم
اگر گردد ز سر هر موزبانم	و لیکن وصفا دین گفتن نتانم
کتاب صد در از گفتار دینی	نوشتن من تمام از پر یقینی
بروز پاک دادار گرامی	بمهر پاک تشر تیر نامی
سه از یزد جرد و پاک پر جود	هزار و صد و دیگر چهل و دو بود
از آت امید سب برد زیر نور	زدم تا بشنوم آواز از دور
دگر جان و تنم آباد گردد	دل فرخنده کر ناشاد گردد
یاند یادگار از من بدنیا	دعا گوید همه خواننده دانا
اگر تو نام کاتب را ندانی	بآسانی بگوید کز بخوانی
بجوی نام کاتب تو بی یم	هم در حرفهای چارده جیم
ز راه بیناتش کسر شهری	بیای نام او کر هوش داری
ندانی نام کات کر ازین راز	کنم روشن به پشت از خوش آواز
بود مشهور موبد زاده رستم	یدر بهرام موبد پاک و بیغم

همیدوت نام جد داراب سهراب که از مانک پیشوتن بود شان آب
 لقب مشهور تر ای مرد دانا بخوانی بیگمان سنجانه هر جا
 بخواند هر که این کتب از دل شاد بکاتب برساند آفرین یاد

6b It has on fol. 70 r. and v. the following Pers. colophon :

کاتب الحروف منشی موسی یزدی برویس سردار کوهنی فرنکک سیس بندر مبارک سورت
 منشی میرزا قنبر علی کجراتی ولد میرزا جعفر علی کر بلا ی بن صالح محمد خات شبرازی بتاریخ
 هفتم محرم الحرام سنه ۱۲۰۵ هجری یک هزار و دو صد و پنج روز جمعه بوقت دوازده ساعت
 صد در را با تمام رسانید

Translation : The writer of the ms., the *Munšī* of MONSIEUR PIERRE DE BRUEYS, the chief of the factory of the French of the blessed port of Surat MUNŠĪ MĪRZĀ QANBAR'ALĪ GUJRĀTĪ, son of MĪRZĀ ĴĀ'AFAR'ALĪ KARBALĀ'Ī BIN SĀLEH MUHAMMAD KHĀN ŠĪRĀZĪ, completed the *Saddar* on the 7th day of the holy *Muharram* 1205 A.H., on Friday, at 12 o'clock (A.M.) (Cf. Suppl. pers. 199, colophon No. 20).

Suppl. pers. 37 (BLOCHET XLI, 188, p. 154 ; PA 10).

Ms. of the Pahl. *Mēnūk i Xrat* with its Paz. version.

7 Fol. 226 r. has the date in Guj. as follows :

संवत् १७०६ वर्षे मार्गशीर्ष शुद्ध ४ रोज दीन माह फ़ऊअदीन एणि दिन पुस्तक
 महनिउषिर्दनी संक्षा लखीसि ।

i.e. " the version (संक्षा ?) of the book of the (Pahl.) *Mainiūširda* (MX) is written in the year *Samvat* 1703, the 4th of the bright half of *Mār-gašīrša*, on the day *Dīn*, month *Fraūardīn*."

Suppl. pers. 38 (BLOCHET LI, 196, p. 158).

8 Ms. of the metrical version of *Mēnūk i Xrat* in Pers.

There seems to be no separate colophon. According to BLOCHET (Cat. p. 159) this version was made by a Parsi called DĀRĀB in 1046 A.Y. (1676-77 A.D.). WEST refers to a metrical version made by the well-known *Rivāyat* writer DĀRĀB HORMAZDIYĀB and his father in 1676, a copy of which is to be found in the Bombay University Library (WEST, SBE. 24, pp. XXIII-XXIV).

DĀRĀB SANJĀNĀ is the author of the poetical version, as is evident from the following *Monājāt* :

در مناجاتِ باری تعالی
 فروهر اشو و ملائک تمام هیات هفت امشاسفند تمام
 همه مینوات را و کردات سیهر دوششی برج و اختر زکیوان و مهر
 بدیشات بفرمای ای ارجند که داراب را جمله یاری کنند
 چهل و شش فزون سال بر یکزار پس از شاهی یزدگرد شهریار
 چو داراب سنجانه هوشمند بگستاخی این نظمها کرد چند

 شد این نظم مینوخرد را تمام بفروزی آتش و رهرام
 تمت الکتاب مینوخرد-

DĀRĀB gives in the following verses the reason for his metrical version in Pers. :

گفتار اندر نوشتن مینوخرد از پهلوی بخط زند و هندوی
 کنون بشنو این قصه ارجند که مینوخرد هست نامش یزند
 نخستین ییازند بُد این کتاب درون پهلوی دفتری انتخاب
 نیروسنگ دهول بد ارجند ز یازند او را نوشته یزند
 نبشتش یزند و بمعنی تمام بهندی زبات موبد نیکام
 پس این قصه از دفتر پهلوی بآنده یزند و خط هندوی
 و لیکن نبود لذت این کتاب همه قصه نظر بُد چوت خراب
 ز یاران چون تاکید دیدم بسی خوش آمد مرا نیز این کوشی

Suppl. pers. 39 (BLOCHET VI, 179; P5).

Ms. of the *Vidēvdāt* with its Pahl. version.

BLOCHET (p. 134) states that there is on folio 2 a note (in French) in the handwriting of ANQUETIL as follows :—Ms. of Zoroaster with the Pahlavi translation of the Pazand by Dastur Darab¹ with the superfluous commentaries which disfigure the manuscript of Mancherji.

It has the following Pahl. colophon :

𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀

1. This DASTŪR DĀRĀB BIN SOHRĀB was the teacher of ANQUETIL.

۱۵ و ۱۶ و ۱۷ و ۱۸ و ۱۹ و ۲۰ و ۲۱ و ۲۲ و ۲۳ و ۲۴ و ۲۵ و ۲۶ و ۲۷ و ۲۸ و ۲۹ و ۳۰ و ۳۱ و ۳۲ و ۳۳ و ۳۴ و ۳۵ و ۳۶ و ۳۷ و ۳۸ و ۳۹ و ۴۰ و ۴۱ و ۴۲ و ۴۳ و ۴۴ و ۴۵ و ۴۶ و ۴۷ و ۴۸ و ۴۹ و ۵۰ و ۵۱ و ۵۲ و ۵۳ و ۵۴ و ۵۵ و ۵۶ و ۵۷ و ۵۸ و ۵۹ و ۶۰ و ۶۱ و ۶۲ و ۶۳ و ۶۴ و ۶۵ و ۶۶ و ۶۷ و ۶۸ و ۶۹ و ۷۰ و ۷۱ و ۷۲ و ۷۳ و ۷۴ و ۷۵ و ۷۶ و ۷۷ و ۷۸ و ۷۹ و ۸۰ و ۸۱ و ۸۲ و ۸۳ و ۸۴ و ۸۵ و ۸۶ و ۸۷ و ۸۸ و ۸۹ و ۹۰ و ۹۱ و ۹۲ و ۹۳ و ۹۴ و ۹۵ و ۹۶ و ۹۷ و ۹۸ و ۹۹ و ۱۰۰

Transcription : *Fražast pa drūt u šātūh u rāmišn andar rōč (i) ōhrmazd māh ātur sāl apar 1091 hač šāhān-šāh yazdākart šahrayār nipišt u dipīr³ dēn-bandak mugupat šāhpūr pus (i) mānak pus (i) vahrām har kas kē bē xʿānat drūt u āfrīn hač man bandak bavāt har kas kē bē xʿānat drūt (u) salām apar man bē kunat. šātān-tan xʿēš varzēt ruvān vēhīh andar.*

Translation: Completed in welfare, joy and pleasure on the day *Ōhrmazd*, month *Ātur*, year 1091 from the king of kings YAZDKART ŠAHRIYĀR. (The ms. is) written. The copyist (is) the servant of the religion MŌBAD ŠĀPŪR, son of BAHNĀM. May welfare and blessing be (on) anybody who reads (it) from me, the servant. May anybody who reads (it) pronounce (lit. make) welfare and peace on me! He is glad in body who practises his soul in purity.

Then follows a short Pers. colophon:

10b

این کتاب الچند⁴ پهلوی کاتب الحروف موبد شاپور ابن مانک ابن بهرام موبد سهراب ابن داراب ابن سهراب نوشته است

It gives the names of three other ancestors of the copyist, viz. MŪBĀD SOHRĀB IBN DĀRĀB IBN SOHRĀB.

Ms. of the *Hōm Yašt* with its Pahl. and Skr. versions. The title of the ms. is as follows :

10c

معنی هاونیم هیربد داراب دستور یان از بهلوی و سسکرت بیرون آورده نبشته است
هر که خواند بدعا داد کند

[illegible]

i.e. " the version of *Hāvanīm* which HĒRBUD DĀRĀB DASTŪR PĀLAN has written after having excerpted it from the Pahl. and Skr. (versions). May anybody who reads it remember (him) with blessing ! "

10d

It has on fol. 75 v. the following Pers. colophon :

تمت تمام شد

این معنی زند اوستا در روز اسبان و ماه مبارک تبر سال اور یکهزار و یکصد و سی
از شهنشاه یزدکرد شهریار نوشته نویسنده کترین هیربد شاپور بن مانک نوشت

It says that the ms. was written by HĒRBUD ŠĀPŪR BIN MĀNAK on the 27th day of the 4th month 1130 A.Y. Thus from the title of the ms. and from this colophon it is clear that the ms. is a copy of HĒRBUD DĀRĀB's original ms. made by the scribe HĒRBUD ŠĀPŪR.

Suppl. pers. 41 (BLOCHET LII, 194).

Ms. of the Pers. version of the *Vičārkart i dēnik* (*Važarkart i dīnik*).

Fol. 1 r. has the following note of ANQUETIL : " Néaesch and other pieces in Zend and Parsi and Indian of the Gujerat, all written in Indian characters, with Modern Persian glosses below Indian words."

11

Fol. 2 r. has the following note :

این کتاب وجرکرد نقلش از کتاب دستور جاماسب گرفته شده

i.e. the ms. is copied from the original of DASTŪR JĀMĀSP. BLOCHET says (p. 157) that this work was translated from Pahlavi into Persian from a ms. brought by the famous DASTŪR JĀMĀSP from Kirmān (or perhaps simply copied from that ms.).

Fol. 42 v. gives the date :

ختم الکتاب بروز مبارک شهریور و ماه مبارک قدیم فروردین سنه یزدکره ۱۱۱^{۱۴}

i.e. the ms. is completed on the 4th day of the 1st month *Qadīm* 1115 A.Y. Then follows the usual request to the reader :

هر سهوی و خطای بیند بنده را معاف دارد که در طوفان روز ماه دل ترک بود خدا
معاف دارد دعا سلام

i.e. " (The reader) may pardon the servant every mistake or error which he sees (in the ms.), so that on the day (and) month of the deluge (when his) heart becomes -?, God may forgive (him). Prayer and salutation ".

Suppl. pers. 43 (BLOCHET XXIV, 180).

Ms. of the *Xurtak Apastāk* in Guj. characters with the Guj. and interlinear Pers. versions.

Fol. 198 v. has the following Guj. colophon, with its interlinear Pers. translation : 12

શંવત ૧૭૬૫ નાં વરખે રોજ જમીઆદ માહા શહેરવર ચપતર શુદ્ધ ૧૦ વાર
 વાર દશમ શુદ્ધ ચિત્ર શહેરવર મે રૂમિયો રોજ વરખે રોજ વરખે રોજ વરખે રોજ
 શનહી લખતંગ આ. રશતમલ વૂ. ડૂઠાલ નવરોજલ તિહિમૂલ ખુરશેદ
 ખુરશિદ તેમોરજી નોરોજી તેમોરજી રસ્તમ મોબ નોસંદે સની
 નરશંગ મોવદ જેશંગ ક પોથી નિઆરશત/તા. ધ્યશત માંખનાં શંધાતે
 મેની યેત નિયશ કતબ અઇન જીસંક મોબ નરસંક
 ફરિષ્ટ પોતિ પોતાનાં જનં ફરજંદ નિવાસતિ લખીછી ક પોથીમાં કોઇ બીજાનુ
 દકર કે કતબ અઇન નોશ્તે હેત ફરજંદાનુ ખુદ બરાયે ખુદ
 દાવુ દાવલ નહી જે કોઇ ક પોથી પર દાવુ ફરિ તે જરથુશતની દીનનુ નહી
 ને દીન રસ્તમ આં કંદ દેવે કતબ અઇન કસ હર ને દાવુ દાવે

It says that the ms. is (written) and completed on the 28th day of the 6th month, *Samvat* 1795 by A(NDHĀRŪ RUSTĀMĪ), son of the late TRŪTHĀJĪ NAVROJĪ TĪHIMŪL KHURSED NARSANG MOBED JESANG for his descendants, that none else has any right to it, and if any one else claims it, he is not of the religion of Zoroaster.

Suppl. pers. 44 (BLOCHET LVIII, 195).

Ms. of the *Jāmāsp Nāma*.

Fol. 102 r. has the following Pers. colophon : 13

نسخه جاماسپی بتاریخ بیست و چهارم ماه رجب سنه ۱۱۷۴ در بندر سورت تمام شد بابت
 سرکار سنور صاحب فیض سان سنور انکتیل دویرون سلمه ربه فرانسیس

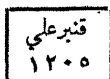
It says that the ms. was completed on the 24th of the month of *Rājab* 1174 A.H. in Surat for the gracious Frenchman SEIGNEUR ANQUETIL DU PERRON. May God preserve him!

Suppl. pers. 45 (BLOCHET LVII, 198).

Ms. of the *Artāk Vīrāz Nāmak* in Pers. verse.

The second fly-leaf has: ویراف نامه اینکه میرزا قمبرعلی منشی نوشته . It has his

seal



14 Fol. 54 v. has the following Pers. colophon:

تصنیف دستور زرتشت بهرام بتاریخ یازدهم شهر صفر المظفر ختم الله بالخیر و الظفر سنه
۱۲۰۸ هجری یوم چهارشنبه نسخه ارداویراف نامه اتمام رسید کاتب حقیر فقیر میرزا قمبرعلی
کجراتی ولد میرزا جعفرعلی بن صالح محمدخان شیرازی منشی سردار صاحب دالا (؟ علا) مرتبت موشر
بروآیس سردار کوئهی ذات فرنگیان بندر مبارک سورت از شفقت سردار صاحب این احقیر را
نوکر سرکار ذات فرنگیان نموده اند

Translation: The composition of DASTŪR ZARTUŠT BAHRĀM — the book of *Ardā Vīrāf Nāma* — was completed on the 11th of the month of victorious *Safr*, — may God end it in abundance and victory — the *Hijri* year 1208, on Wednesday. The writer is humble and poor MĪRZĀ QAMBAR'ĀLĪ GUJRĀTĪ, son of MĪRZĀ JA'AFAR'ĀLĪ BIN SĀLEH MUHAMMAD KHĀN ŠĪRĀZĪ, the MUNŠĪ (scribe) of the SARDĀR SĀHEB of exalted position (علا مرتبت) MONSIEUR BRUYES, the chief of the factory of the French of the blessed port of Surat. This most humble (person) was appointed servant of the French government through the indulgence of the SĀRDĀR SĀHEB.

Suppl. pers. 47 (BLOCHET LXVII, 202).

ANQUETIL calls this ms. the *Old Rivāyet*, No. XV. In 8° of 282 folios (564 pages) comprising the lacunae.

Ms. of the *Artāk Vīrāz Nāmak* in Pers. prose¹.

15a Fol. 54 r. has the date:

تمام الکتاب ویراف نامه از تاریخ نخستین خرداد ماه قدیم رسید
3rd month *Qadīm*.

1. It seems that this manuscript is a copy made in 954 A.Y. from the copy of the *Ardā Vīrāf Nāma* which accompanied the letter from Persia brought by KAMA ASA in A.Y. 866 (s. below No. 75 b and HODIVALA p. 311). (M. P. KHAREGHAT).

Fol. 54 v. - 55 r. has the following Paz. colophon :

15b

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

1. The expression *pas hac sāl 20 hac bē ō i yazdkart* is found also in M. 49 (164 v.), colophon No. 39 b, and in Z. & P. 8 (149 b), colophon No. 75 b. It is used for the era, which begins with the death of King YAZDKART which took place in 651 A.D., i.e. exactly twenty years after his ascending the throne in 631 A.D. according to COLONEL ALLOTTE DE LA FUÏE, (632 according to KHARBEHAT). This era, also called the era of the Zoroastrians, was more common in Persia upto about 1700 A.D. than the other one, which began with 631 A.D. The Parsis of India always follow the latter era (s. GELDNER, Avesta, ...Stuttgart, 1886 seq. Prolegomena, III, note 1; WEST, GrIrPh. II. 121, note 3). Again, the year counted according to this era of the Zoroastrians is also called the "Parsi year" in the following mss. Suppl. pers. 48 (38 v., 71 r.), colophon Nos. 16 a and 16 b; Suppl. pers. 200 (99 r.), colophon No. 21; M. 8 (72 r.), colophon No. 29 c, and M. 51 b, colophon No. 42 (cf. WEST, *ibid.*). This statement is justified by the third colophon of the *Denkart*, published by MADON in "the Complete Text of the Pahlavi Dinkard" (DkM.), Bombay 1911, vol. II, p. 951, seq., which has (p. 951, line 21) both these expressions together as follows:

سāl i 1009 pārsīk pas hac
 sāl i 20 (i ō) bē yazdēkart; i.e. "the Parsi year 1009 after the 20th year of (the reign of) His Majesty YAZDKART." According to HODIVALA (Studies in Parsi History, Bombay 1920, pp. 276 seq.) the era actually used in Persia itself by Zoroastrians more than two centuries before 1700 A.D. was really the common *Yazdajardī*, although they gave it the name of, and used the formula for the Parsi era.

[illegible]

[illegible]

الهی بیمارز این بنده را
 نویسنده گردد در خاک تپاه
 بهشتی بهره بر من رساند
 تمیم بالاخر

Translation : I (am) the writer of the ms., the poor humble servant of the religion BARZŪ IBN QAVĀM-UD-DĪN IBN KAIQOBĀD, surnamed SANJĀNĀN. Completed in welfare and joy and pleasure on the blessed day *Ābān*, the auspicious month *Farvardīn*, year 984 [from the king of kings] YAZDAJĀRDĪ, after the king of kings YAZDAGĀRD, son of ŠAHERYĀR, descendant of His Majesty XASRAV, the king of kings, son of AUHARMAZD. I have written and launched in the auspicious district of Naysari (the Patit Irānī, extracted) from the book (ms.) of ŠHIR YAZDĪ (i.e. of the city of Yazd). And I have written. (May) HERBŪT-born HERBŪT, the servant of the religion. BARZŪI, son of KAVĀM-UD-DĪN, son of KEKABĀT, son of HAMĪZYĀR, surnamed SANJĀNĀN (be) a partaker of heaven ! May it be according to the will of God ! And everybody, who reads this book or teaches (it), should pronounce blessings on this servant of the religion. There is (only) one path, that of righteousness, others are evil paths. He leads a joyful life, who takes care of his soul, The (book) is finished.

Verses: O God, have mercy on this servant, who utters good wishes on the writer. That which is written is lasting in black script, (but) the writer is reduced to dust. Every Behdin (one of the good religion) who reads this script, should cause a share of heaven to reach me (i.e. should wish me a share of heaven). Completed in abundance.

1. This is part of the Av. fragment given by GELDNER as Y. 72, 11. He states that it forms part of the colophon of K. 5, colophon No. 218. It is not a part of the Yasna itself.

Ms. of the *Xšnūman i darūn i Sīrūz* and *Fravardīān*.

15d Fol. 160 r. has the following Pers. colophon:

نوشتم من دین بنده زراتشت جاماسب شاپور خشنومن درون سی روز و فرواردیان تا
دستوران و موبدان و هیربدان ملک هندوستان خوانند و کار فرمایند و من نیز هم بهره باشم
فی یزدان کام باد.

Translation: I, the servant of the religion ZARĀTUŠT JĀMĀSB ŠĀPŪR, have written the *Xšnūman i darūn i Sīrūz* and *Farvardīān*, so that the *Dastūrs* and *Mōbads* and *Herbuds* of the land of India read and make use of it, and I may also be the partaker (of the reward) with (them). May it be according to the will of God!

Ms. of the letters of the *Dastūrs* of Persia addressed to the *Dastūrs* of India.

15e Fol. 206 has the name of the copyist:

تمت تمام شد کاتب الحروف فقیر الحقیر بنده دین مازدیسنان برزو ابن قوام الدین کیقباد
ابن هرمز یار لقب سنجنان و هرکه این خوانند یا آموزاد برین بنده آفرین ها برساند
هر که خواند دعاء طمع دارم زانکه از لطف ایزد امیدوارم

Translation: (The ms.) is completed. The writer of the ms. is the poor, humble servant of the religion of the *Mazda*-worshippers BARZŪ IBN QAVĀM-UD-DĪN IBN KAIQOBĀD IBN HORMAZIYĀR, surnamed SANJĀNĀN. Every one who reads or learns this, should pour blessings on this servant of the religion.

(From) everybody, who reads (this) I am longing for (his) good wishes, because I am hopeful of the generosity of God.

Suppl. pers. 48 (BLOCHET LXVIII, 199).

ANQUETIL calls this ms. Collection of Persian works.

Ms. of the *Zartušt Nāma*.

16a Fol. 38 v. has the following Pers. colophon:

فرجید پدرود شادی و رامشی اندر روز مبارک رام باه همايون آدر يارسی سنه سال
اور (۱) یک هزار و صد و سه از شاهنشاه یزدجرد شهریار ساسان تخته شهرستان خجسته هندوستان

1. From فرجید upto الحیر is the wording of the original colophon in colophon No. 21, Suppl. pers. 200 (fol. 99 r.), from which this ms. has been copied. The whole of this ms. Suppl. pers. 48 was copied by NŪR BĒZ, librarian of the last Subedar of Ahmedabad (a. the final colophon of this ms. No. 16 k and BLOCHET, p. 103).

در شهر صورت نیشتم این کتاب زرتشت ییغمبر صاحب کاتب الحروف من دین بنده فقیر حقیر
پُرده رستم این مانک این داراب این هوشنگ این نرسنگ این سایر این خورشید این اکوز
لقبه سنجانه فرستار ایش ورهرا م هر که خواند دعا و آفرین و انوشه روانی رساند نویسانده
اصل این کتاب بهدین داراب بن جیوا این چاندجی بن مانک قلمی شد اگر خطای جای رفته
باشد برای خدا لغو سازند از جانب این بنده بجای یک دعا برسد تمم بالخیر الخیر.

من نوشتم صرف کردم روزگار من تمام این بماند یادگار
نوشته بماند سیاه بر سفید نویسنده را نیست فردا امید
نوشته بماند بخط سیاه نویسنده گردد بخاک تباه
تمت تمام شد

ایضاً نقل این کتاب بموجب فرموده سنور صاحب فیضسان انکتیل دو یرون برادر
صاحب کوتهی فراسیس بتاریخ بیست و دووم شهر ربیع الثانی سنه ۱۱۷۴ در بندر صورت نقل
برداشته شد.

Translation: Completed in welfare and joy and pleasure on the blessed day *Rām*, in the blessed month *Ādar*, *Pārsī* year 1103 from the king of kings *YAZDĀRD ŠAHRIYĀR* of the lineage of *Sāsān* in the land of blessed India, in the city of *Surat*. I have written this book of *Zartušt Paīyambar* (prophet) *Šāhib*. The writer of the ms. am I, the servant of the religion, poor, humble and helpless? (پُرده) *RUSTAM IBN MĀNAK IBN DĀRĀB IBN HŪŠANG IBN NĀRSANG IBN SĀIR IBN X^{VAR}ŠĒD IBN NĀGŪZ³* surnamed *SANJĀNA*, the servant of the *Varharām* (*Bahrām*) Fire. Everybody who reads it, should cause good wishes and blessings and immortality of the soul to reach (me). *BEHDĪN DĀRĀB BIN JĪVĀ IBN ČANDĪ BIN MĀNAK* caused the original of this book to be written. It has been written. If a mistake has crept into it, they should pardon it for the sake of God. (May hundred thousand good wishes) reach him instead of one good wish from this servant! Completed in abundance.

Verses: I have written and spent my life (on it). I will not remain, but this will remain as (my) memento. What is written remains as black on white, but the writer has no hope for the morrow. What is written will last in black script, but the writer will be reduced to dust. It has been fully completed.

Again, a copy of this book is made according to the order of Seigneur *Šāhib*, generous *ANQUETIL DU PERRON*, the brother of the

1. In colophon No. 21, Suppl. pers. 200, the word is سهو.—2. The words هزار دعا which occur in colophon No. 21 seem to have been omitted in this copy by oversight. — 3. ناکوز is a defective orthography for اکوز.

head of the factory of the French on the 22nd of *Rabī' al Thānī*, year 1174 (A.H.) in the port of Surat.

Ms. of the *Artāk Vīrāz Nāmak*.

16b Fol. 71 r. has the following original Pers. colophon :

فرجید بدرد شادی و رامشنی اندر روز مبارک میتوانیران و بام مبارک فرواردین
یارسی سنه سال اور یکهزار و صد و چهار از شاهنشاه یزد کرد شهریار ساسان تخته نبستم این
کتاب اردای ویراف کاتب الحروف من دین بنده رستم ابن مالک ابن داراب ابن هوشنگ
لقبه سنجانه فرستار اتش وره رام هر که خواند دعا و آفرین و انوشه روانی رساند بران آفرین مط

ختم شد قصه اردای ویراف ز چشمهای زردشت دل صاف
تتم تمام شد کار من نظام شد کتاب اردای ویراف از تصنیف زردشت بهرام
نوشته بماند سیه بر سفید نویسنده را نیست فردا امید
نوشته بماند بخط سیاه نویسنده گردد بخاک تباه
من نوشتم صرف کردم روزگار من نمانم این بماند یاغیدار

بموجب فرموده سنور صاحب انکتیل دویرون بتاریخ پنجم شهر جمادی الاخر سنه
۱۱۷۴ تمام شد

Translation: Completed in welfare, joy and pleasure on the blessed day *Mēnū Anērān* and in the blessed month *Fravardīn*, *Parsē* year 1104 from the king of kings YAZDGARĀD ŠAHRİYĀR of the lineage of SĀSĀN. I have written this book of *Ardāe Vīrāf*. The writer of the ms. am I, the servant of the religion, RUSTAM IBN MĀNAK IBN DĀRĀB IBN HŌŠANG, surnamed SANJĀNA, servant of the *Varharām* Fire. Everybody, who reads it, should cause good wishes, blessings and immortality of the soul to reach (him). (They should pronounce) blessings on him.

Ms. of the *Zartušt Nāma*.

16c Fol. 93 r. has the following Pers. colophon :

فرخنده بروز (فرجید بدرد شادی و رامشنی بروز باد بام ابان سال
اور هزار هشت از شاهنشا ایزد جرد شهریار ساسان تهتم (تخته) ایران (کاتب) الحروف
من بنده هیربد فرامرز بن جمشید بن رانشانا قام الدین بتاریخ ۲۴ شهر ربیع الاول سنه ایضا
بموجب فرموده سنور صاحب فیض رسان انکتیل یرون برادر خورد سردار کوهی بندر سورت
فراسیس بتاریخ دوم شهر جمادی الاول سنه ۱۱۷۴ تحریر یافت

1. The original colophon seems to end with the word قام الدین. The date 24 *Rabī' al Awwal* is unconnected, and probably some words have been omitted. It may be the date of the beginning of this copy or perhaps the date of the order.

Translation: Completed in welfare, joy and pleasure on the day Bād (22nd) in the month Ābān, year 1008 from the king of kings YAZD-ĪJARD ŠAHRİYĀR of the Iranian lineage of SĀSĀN. (The writer of) the ms. am I, the servant HĒRBUD FARĀMURZ BIN ĴAMŠED BIN RĀNNĀNĀ QĀM-UD-DĪN. (A copy of this ms. was begun) on the 24th of the month of Rabi'ul-aval year... also by the order of SEIGNEUR ŠĀHIB, generous ANQUETIL [DU] PERRON, younger brother of the chief of the French factory of the port of Surat. It was written on the 2nd of the month of Jamādī-ul-aval, year 1174.

Fol. 102 r. has the following Pers. colophon :

16d

حسب الاشارات سنور انکتیل یرون برادر صاحب کوئهی فراسیس در بندر سورت
بتاریخ دوم شهر جادی الاول سنه ۱۱۷۴ نگارش پذیرفت

Translation: It was written in conformity to the hint of SEIGNEUR ANQUETIL [DU] PERRON, brother of the master of the factory of the French in the port of Surat, on the 2nd of the month of Jamādī-ul-aval, year 1174.

Ms. of the *Ulamā i Islām*.

Fol. 107 r. has the following Pers. colophon :

16e

تمت تمام شد کتاب علمای اسلام موافق فرموده سنور صاحب فیض بخش انکتیل یرون
برادر خورد سردار کوئهی بندر سورت فراسیس بتاریخ روز دو شنبه ششم شهر جادی الاول
سنه ۱۱۷۴ ترقیم یافت

Translation: The book of the *Ulamā i Islām* has been completed. It has been written according to the order of SEIGNEUR ŠĀHIB, generous ANQUETIL [DU] PERRON, younger brother of the head of the French factory of the port of Surat, on Monday the 6th day of Jamādī-ul-aval, year 1174.

Ms. of a letter addressed to DASTŪRS KĀYUS and DĀRĀB by the DASTŪRS of Kirmān.

Fol. 111 r. has the date of the ms.:

16f

تمام شد از موافق فرموده سنور انکتیل یرون بتاریخ یازدهم شهر جادی الاول
سنه ۱۱۷۴ رقم یافت

Translation: It has been completed. It has been written in accordance with the order of SEIGNEUR ANQUETIL [DU] PERRON on the 11th of the month of Jamādī-ul-aval, year 1174.

Ms. of the metrical version of the *Saddar*.

16g

Fol. 114 r. gives the Parsi date as follows :

تاریخ فوت ملک یزدجرد که در دامن خویشتن پاک کرد
همی از در حید و شصت و چار سفندار مد ماه ای گامگار
ششم روز آن روز خورداد بود کزین نظم جان و خرد شاد بود¹

The Mohammedan date is given as follows :

ده و چهار بود از محرم که من شتر کرد تاریخ آن در سخن²
بروز یکشنبه چهاردهم ۱۴ شهر ربیع الاخر سنه ۱۱۷۴ تمام شد

i.e. "Completed on Sunday, the 14th of *Rabi'-al-ākhar* 1174 A.H."

Ms. of the *Kiṣṣa i Sanjān*.

16h

Fol. 166 v. gives the date as follows :

بموجب گفته سنور صاحب فیضسان انکتیل پرون برادر خورد سردار کوئی بندر
سورت فراسیس بتاریخ پنجم شهر جمادی الاول سنه ۱۱۷۴ ترقیم یافت

Translation : (The ms.) was written according to the verbal order of SEIGNEUR ŠAHIB, generous ANQUETIL [DU] PERRON, younger brother of the chief of the French factory of the port of Surat, on the 5th of the month of *Ĵamādi-ul-aval*, year 1174.

Ms. of the *Ĵāmāsp Nāma*.

16k

Fol. 233 v. has the following Pers. colophon :

بتاریخ بیست و سیوم روز شنبه بوقت دو بهر سنه ۱۱۷۴ سرکار سنور انکتیل دوپرون
در بندر سورت باختمام رسید کاتب الحروف نور بیک احمد آبادی تمام کرده شد.

Translation : (The ms.) was completed on the 23rd, on Saturday, at noon, year 1174, for SARKĀR SEIGNEUR ANQUETIL [DU] PERRON in the port of Surat. The writer of the ms. is NŪR BĒG AHMADĀBĀDĪ. It has been completed.

Suppl. pers. 49 (BLOCHET XVIII, 186, p. 149).

Ms. of the *Ōhrmazd Yašt*.

1. For the last two verses, s. Suppl. pers. 35, colophon No. 5, and p. 10, note *. — 2. S. *ibid*.

Fol. 57 v. has the following Pahl. colophon:

17a

[illegible]

Transcription: *Frašt pa drūt u šātih u rāmīšn andar rōč i*
ōhrmazd māh ātur sāl apar 1091 hač šāhān-šāh yazdēkart šahryār
nipēšandah² m'n dēn-bandah magupat dārāb pus i sohrāb har kas
kē bē x'ānad drūt u āfrīn hač man bē rasad har kas kē bē x'ānad drūt
u salām apar man bē kunad. šātān-tan x'eš varzēt ruwān pāk[ih] andar.

Translation: Completed in welfare, and joy, and pleasure on the day *Auhrmazd*, the month *Ātur*, year 1091 from the king of kings YAZDKARD ŠAHRİYĀR. The writer am I, the servant of the religion, MŌBAD DĀRĀB, son of SOHRĀB. May welfare and blessings reach everybody, who reads (this)! May everybody, who reads (this), utter welfare and greetings on me! He is glad in body, who practises his soul in purity.

Then follows the following Pers. colophon :

17b

این کتاب الجند پهلوی کاتب الحروف دارا بجی موبد سهراب موبد بهمن موبد بهرام
فرامرز دین پذیر و جان نثار در دین زراشت سفتیان بیشک و بیگمان و راست گفتار و خردی
کنش ابوزدا سرتن آن

Translation: This book of Zend and Pahlavi. The writer of the ms. is DĀRĀBĪ MŌBAD SOHRĀB MŌBAD BAHMAN MŌBAD BAHRĀM FARĀMURZ, the acceptor of the religion and sacrificer (lit. scatterer) of (his) life, without doubt and without suspicion in the religion of ZARĀTŪŠT SAFĀNTAMĀN, speaker of truth, doer of wise deeds, (and) having a pure body....³

Ms. of the *Visp Rat* with its Pahl. version and *Srōš Yašt*
Haḍōxt with its Paz. and Skr. versions.

Fol. 135 r. has the following Pahl. colophon:

17c

ಕೆ. ಕೆ. ಲಿಂಗ - ೨೨ | ೧೯೭೦ರ ೧೯ ನೇ ಸಭೆಯಲ್ಲಿ, ೨೦೦೦ರ ೨ ನೇ ಸಭೆಯಲ್ಲಿ

1. Cf. Suppl. pers. 40, colophon No. 10 a, note 2. — 2. Moni splits this word into two گتلی نایسانده *getilī navisandeh* "worldly copyist" (cf. Anquetil du Perron and the Parsis, Bombay 1916, p. 72), and says further in the note 2 that "the word *getilī* may be taken with the preceding word *shatroyār*," i.e. "YAZDAGARD, the king of the world." This is an unnecessary emendation, as the word is written in the ms. as one. It is written with the *complément phonétique* -sandah. It begins with گتلی (*yaktibūn* =) *nipās*. — 3. آن "that" remains obscure.

There is a geographical note at the end of the colophon as follows:

یس دو پرکنه سرکار سورت - همیبودند یارچول طرف مشرک دریا چوراصی طرف
مغرب حلا (حالا) بیست [سال است] که کنیم (کمینی ؟) همه گرفتند

i.e. "There were two *paragnas* of the Surat district, *Pārčūl* situated to the east of the sea and *Čōraṣī* to its west. Now it is twenty years since the Company has seized them"; comp. M. 14, colophon No. 31 c.

Suppl. pers. 50 (BLOCHET XXIII, 187, p. 152).

Ms. of the *Rivāyat* of KĀMDĪN ŠĀPŪR BHARŪĪ.

- 18a** Fol. 51 v. — 52 r. has the following short note giving the name of the ms.:

و در شهر بروج این روایت بابت کامدین ابن شاهپور بروچی نوشته شده

i.e. "And this *Rivāyat* relating to KĀMDĪN IBN ŠĀPŪR BHARŪĪ has been written in Broach."

Ms. of the glossary of difficult Pers. words occurring in the *Šāh Nāma*.

- 18b** Fol. 75 v. has the date of the ms. as follows:

تمت تمام شد تحریر فی التاريخ پنجم ماه شهر شعبان المعظم سنه یکهزار و یکصد
و هفتاد و سه از هجری نبوی صلی الله علیه وسلم و اله و اصحابه و بالوک و تسلیم

Translation: The ms. was completed on the 5th of the month of *Sa'bān*, year 1173 from the *Hijra* of the Prophet. May God bless him, and may he be safe, as well as his posterity and his companions and his apostle, and may there be health!

Suppl. pers. 51 (BLOCHET XXVIII, p. 170).

Ms. of the *Xurtak Apastāk*.

ANQUETIL calls this ms. "the *Small Rivāyat*."

- 19a** Fol. 28 a has the same colophon as colophon No. 15 d in Suppl. pers. 47 (fol. 160 r.). The name جاماسب is written here جاماس (i.e. جاماس)

Ms. of the metrical version of the *Saddar* etc.

- 19b** Fol. 87 b has the following Pers. colophon:

فرجید بد رود شادی و رامشنی اندر روز فرخنده خورشید بپناه اسرداد بسال اور یکهزار
نود پنج از شاهنشاه یزدگر شهریار از تخته ساسان و این کتاب صد در نظم بنشتم اندر هند بلده

چکرات در قصه : اوستا و زند خسنومن^۱ است و دیگر مذکور روایت و (سیروز in margin)
 رفتون آفرینگان و آفرین نوشته است اندر هند بلده چکرات قصه (ضربه sic) صورت و هر که
 خواند آفرین و انوشه روانی برکاتب برساند و نویسنده این کتاب هیربد زاده روستم بن بهرام
 بن هیربد داراب بن اوستا شهراب بن کرتبان مکانی هیربد ماناک بن هیربد یسوتن لقبه سنجانه
 از نصل موبد نیروستک دهول

یابند در وی چو لغز (لغز؟) خطا - مرا بسد نکوبد براه خدا
 نوشته بماند سیه بر سفید - نویسنده را نیست فردا امید
 نوشته بماند بخط سیاه - نویسنده گردد بخاک تپاه

Translation: Completed in welfare, joy and pleasure on the auspicious day *X^varšēd*, in the month *Amurdād*, in the year 1095 from the king of kings *YAZDGARĀD ŠAHRİYĀR* from the lineage of *SĀSĀN*. And I have written this book of *Šaddar Naẓm* in India, in the province of Gujarat, in the town...[There is] *Avesta* and *Zand* (and) *Xašnūman*, and secondly, the above-mentioned *Rivāyat* and (*Sirūz*,) *Īaftivan*, *Āfrīngān* and *Āfrīn* are written in India, in the province of Gujarat, in the town of Surat. Everybody who reads it should cause blessings and immortality of the soul to reach the writer. And the writer of this book is *HĒRBUD*-born *RUSTAM BIN BAHRĀM BIN HĒRBUD DĀRĀB BIN ŪSTĀ SOHRĀB BIN Garotmān*-residing *HĒRBUD MĀNAK BIN HĒRBUD PESŌTAN*, surnamed *SANJĀNA*, from the lineage (better نسب) of *MŌBAD NĒRYŌSANG DAHVĀL*.

Verses: If they find that an error has crept into this, they should not speak ill of me following the path of (or for the sake of) God. (For the translation of the other two verses, cf. Suppl. pers. 48, colophon No. 16 a).

Ms. of the Guj. Index to the subject-matter of the *Rivāyat* of *KĀMDĪN ŠĀPŪR* of Cambay.

Fol. 93 a gives the date of the ms.:

19c

संवत् १७८२ वर्षे रोज ८ माह ५ ग्राह उजीरन ईलिङ्गि दैन केताय श्री ईराननी आग्रह
 आ. कामदीन शापूर ऋभाईती तेह केतायनी प्रेस्त दर्भासि.

i.e. " (In) the year *Samvat* 1782, the 9th day, the 5th month, *Gāh Ujīran*, on this day the index of the book (called) " matters pertaining to *Šrī Irān* (brought by) *A(NDHTĀRŪ) KĀMDĪN ŠĀPŪR KHAMBHĀITĪ* " is written."

Ms. of the letter of *BAHRĀM DASTŪR MĀHVINDĀD* to the *Dastūrs* of India.

19d Fol. 269 has the following Pahl. colophon with interlinear Pers. reading:

𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 فرجید فہ درود شادہ و فرخہ و رامشنی اندر
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 روز وزہرام و ماہ مہر فیروزکر و سال ہزار و پنجاہ
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 دو یزدکر شہریاران واجہ بہ او ی خسروی
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 پرویز شاہان اورمزدان یعنی ہرمزد نوشیروان من دین بندہ ہورام
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 دستور ماونداد دستور رستم دستور نوشیروان ترکابادی
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 اج ہر دستوران کشور ہندوستان بلاد اج بروج
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 و سورت نوساری کجایید کہ تا صد و پنجاہ سالان فہ
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 اشایہ و کرفہ منشتہ ہودینہ یاک و یادیاوہ کار فرمانند
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 و خداورزی آن بندہ را خاکسار دہند امید کہ انجمن
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 دستوران دیار ہندوستان ہمیشہ او ہوف فرجای او ہوف فرجامی
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 شادمانی او شادمانی و ہمت منشتی سپاداری او سپاداری
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 آبادہ او آبادہ رادہ او رادہ ربا فرمانہ او تباکہ
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 او تباکہ فہ کامہ اورمزد امشاشفتدان رسند و بند

Transcription: *Fražast pa drūt u šātih u farroṣ'ih u rāmišnīh andar rōč i varhrām māk mīhr pērōžkar sāl i hazār pañcāh u dō yazdēkart i šahrīārān nāfak bē ō i husrav i šāhān [-šāh] ōhrmazdān man dēn-bandak bahrām i dastowar māvīndāt dastowar rōstahm*

1. Thus for 𐬵𐬀𐬵𐬀. — 2. Thus for 𐬵𐬀𐬵𐬀.

dastowar anōšak-ruvān turkūpātik hač bahr i dastowarān i kišcar i hinduyān bilād i hač barūč u sūrat u nōšārīk kambāitak kē tūk 150 sālān pa ahrāšdih u karpak-mēnišnīh hudēnīh u pākīh [u] pātyāvīh kār framāyēnd u xʼatāymurzi(k) [i] ān bandak i xāksār (i) dahand omēt ku hanjāman i dastowarān i dayār i hindustān hamīšak (ō) xūp-frajamīh ō xūp-frajamīh šātmānīh ō šātmānīh vahuman-mēnišnīh spāsdārīh ō spāsdārīh āpātīh ō āpātīh rātīh ō rātīh ruwāk-framānīh ō tuvānakīh ō tuvānakīh pa kāmāk i ōhrmazd u amahrspandān rasand u bānd.

Translation: Completed in welfare and joy and auspiciousness and pleasure on the day *Bahrām*, month victorious *Mīhr*, year 1052 of YAZDKART, son of ŠAHRIYĀR, descendant of his Majesty XUSRŌ, the king of kings, son of HORMAZD. I, the servant of the religion BAHRĀM, (son) of DASTŪR MĀRVINDĀD DASTŪR RUSTAM DASTŪR NŌŠIRVĀN of TURKĀBĀD, (have written) for the *Dastūrs* of the land of the Hindus, from the cities of Broach, and Surat, and Navasari, and Cambay. And may they make use of it for one hundred and fifty years in purity and in the thought of virtuous deeds, in good religiousness and purity and purification, and may they procure for (lit. give) this humble servant forgiveness from God! (I entertain this) hope, that the assembly of the *Dastūrs* of the country of India may always reach (i.e. advance) from good end to good end (i.e. happiness and prosperity), from joyfulness to joyfulness, from good thinking (to good thinking), from thankfulness to thankfulness, from prosperity to prosperity, from charity to charity, from authority (to authority — lit. being one whose orders are current, i.e. are being obeyed), from power to power, towards the will of the *Yazats* and *Amšāsponds*, and that they may be so.

Ms. of the matters relating to the *Dastūrs* of *Turkābād*.

P. 276 has the following Pers. colophon:

19e

تمام شد این نسخه از بابت دستوران ترکابادی بروز فرخ زامباد ایزد امشاسفند و بهاء مبارک بهمن امشاسفند و سال بر یک هزار پنجاه و پنج از یزد جردیه و راقم الحروف هیربد رستم خورشید اسفندیار رستم ساکن نوساری و در بندر سورت تحریر یافت هر که خواند دعا رساند

Translation: This book about the matters pertaining to the *Dastūrs* of *Turkābād* is completed on the auspicious day *Zamyād Yazad Amšāsfind* and in the blessed month *Bahman Amšāsfind* and the year 1055 *Yazdjardī*. And the writer of the ms. is HĒRBUD RUSTAM XʼABŠĒD ISFANDIYĀR RUSTAM, resident of Navsari. And it was completed in the port of Surat. Everybody, who reads it, should cause good wishes to reach (the writer).

ŠAHRIYĀR. HĒRBUD DĀRĀB, son of FARĀMURZ wrote this book. I hope from everyone who reads this book, that he may cause welfare to reach its writer, and may recite a *Patūt* over me after (my) departure from this world. May he become of joyful body! May it be good! May it be thus! May the good religion of the *Mazda*-worshippers be victorious!

Suppl. pers. 1079 (BLOCHET III, 175, p. 133).

Ms. of the *Vidēvdāt Sāda* written by DASTŪR DĀRĀB PAHLAN in 1104 A. Y.; presented to the National Library of Paris by TEHMURAS DINSHAWJI ANKLESARIA of Bombay, February 1st, 1887.

The following is a copy of Mr. ANKLESARIA's letter, accompanying the ms.:

Bombay, Fort, Fort Printing Press,
February 1st, 1887.

To

The Superintendent,
NATIONAL LIBRARY, PARIS.

Dear Sir,

I have in my Library a MS. of Vendidad Sade written by the hands of Dastur Darab Pahlān whom I believe to have been the teacher of Anquetil Duperron.¹ As everything connected with the history of Anquetil is particularly valuable to French scholars I beg to present the National Library with that MS. which I send to you through Prof. J. Darmesteter.²

Believe me, Dear Sir,
Yours faithfully,


TEHMURAS DINSHAWJI ANKALESARIA.

Fol. 337 r. has the following Pers. colophon :

23a

فرجید [د] رود شادی و رامشنی اندر روز فرخنده کواد و ماه هایون سفند ارمدم
امشاسفند سال اور یک هزار یکصد و چهار از شاهنشاه یزدگر سهریار این کتاب جُددبوداد
اتمامید کاتب الحروف اوستای دین بنده هیربد داراب دستور یالن این فریدون در قصبه
نوساری نوشته شد

1. BLOCHET; but this is a mistake. That teacher was DĀRĀB RIN SOHRĀB, the copyist of Suppl. pers. 49 (fol. 57 v.), colophons Nos. 17 a and 17 b; cf. MLLER. D. MENANT's paper on DASTUR DARAB. — 2. cf. M. D. MENANT, *Observations sur deux manuscrits orientaux de la Bibliothèque Nationale*, Paris 1913, p. 13, note 1.

कुभरजी बेन पेसीतनजी डोशाजी चुडीगरे लखावां ॥ धरखुरदार उंमरदशज एरवाद शोहोरावजी
 ऐ० केरशास्पजी ऐ० नरसंग ऐ० अस्पल डा० बहमंननि बखसंद आपेउ । जे कोइ ए पूसनाकिं
 पडि ईआ पडावि तेमां श्री ओरमजदशी बिहिष्ट पांमि श्री दादार पाक परवरदेगारनां करमथी
 उंमेदवार छउं जे कोऐ ऐ केताब देखी खुशी थइ आकर्शन करि तेहेनि खुदाइताला हमेशे खुशी
 राखि खानभावाद करि श्री दादार पाक ऐ केताब लखावनारनु देल ताज करी बा मोराद राखि
 तनदरुसतीवाद नेकीवाद खूबवाद ऐदुनवाद जि कोइ ऐ केताब पहिडि तिहिमां लखावनारनि
 हंम विहिष्ट पुहुचि ॥ १  .۲۴۵۳۳۱.

Translation: In the year *Samvat* 1791, *Śāka* 1657, the current (year), on the 22nd day *Śrī Gavād Īajda*, of the blessed month *Śrī Aspindārmad*, the 23rd of the month of *Jamāmdīaval*, on Tuesday the 11th of the dark half of (the month) of *Āso*; to-day here in the town of *Nāgamandāl*, during the victorious reign of the world-protecting Emperor *Śrī Māmhānmūd Šāh*, the governor of the district (सरकार) of *Surat* being *Khān Śrī Navāb Tekbegkhān*, in the town of *Nuśārī* under the judgeship of the *Kāji Śrī Šikh Aibāddīnī*, at this period this book of the *Jand Vandidād* is completed here at an auspicious time. The writer is the humblest friend of the religion, the devout E(RVAD) *Dārābjī*, (son of) the late (lit. residing in the *Garothmān*) *Dastūr Pāhālānī E(RVAD) Fardunī*; and he who caused it to be written is the renowned (and) fortunate friend of the religion, the devout *Behdīn Śrī Pā(rsī) Ratanī*, (son of) the late *Dārābjī* (son of) the late *Krārjī Ben Pesītānī Došājī Čuṇigar*; he has presented it to happy, long lived *Ervad Šohorābjī E(RVAD) Kerāšpī E(RVAD) Narsang E(RVAD) Aspāl (Ustā) Bahman*. He who reads this book, or causes it to be read, may obtain Heaven from *Śrī Ormūd!* I base my hope on the generosity of *Śrī* holy Creator and Preserver that, exalted God will always keep him delighted and of prosperous family, who seeing this book and rejoicing over it offers benedictions. May *Śrī* holy Creator keep the heart of (the man), who has caused this book to be written fresh and of accomplished desires! May there be bodily health! May there be goodness! May it be good! May this so happen! May he who recites this book, share heaven with him who has caused it to be written. "I renounce the demons."

Suppl. pers. 1186 (BLOCHET XXXI, 190, p. 155).

Ms. of the Pahl. *Škand Vīmānīk Vičār* (*Šikand Gumānīk Vījār*) with the Paz. version.

1. The opening words of Y, 12, 1.

Suppl. pers. 1193 (FLOCHET LXVI, 206).

Ms. of the *Rivāyat* called *Dīn Xerad* in Pers. verse.

The ms. belonged to JAMSHEDJI MERWANJI ANTIA of Bombay. It was presented by him to PROFESSOR J. DARMESTETER. 11/2/87.

Fol. 79 r. has the date and fol. 79 v. the name of the copyist as 25a follows:

| | |
|---------------------------------------|------------------------------|
| که در انجام یاری داد مارا | سیاس شکر بسیایات خدا را |
| ز من انجام شد این نغز گفتار | بروز بهمن و ماه سیندار |
| گذشته بود که نهادم من این کنج | هزار صد سنه با پنجه و پنج |
| که افتاده سخن بردم بکرسی ¹ | سنه غنّه گذشته بدر پرسی |
| شد این نبوع نور دین سر انجام | بیوم الاربعاء از لطف علام |
| حسابی بیشک شبهه دو هفته | ز شوال الحکم بود رفته |
| | |
| بنادانستی محوش نسا زد | فهمیده کسی سهوش نسا زد |
| بفرز آفرین از دل رساند | هرات بهدین و موبد کین بخواند |
| برو از نیکنامات آفرین باد | کند هر کس بنیکی نام من یاد |
| کتابم را نمودم دین خرد نام | بفضل حق چو شد گفتار انجام |

Translation: Thanksgiving and thanks to unfathomable God, who gave us help in the end. This excellently speaking (نغز گفتار) book is completed by me on the day *Bahman* and the month *Spandār-mad*; the year 1155 had (nearly) passed away, when I laid down this treasure. [If] thou askest, the year 1155 (غنّه) had passed over the pearl when the words had fallen (i.e. are written). I carried (them) to the empyrean heaven. On Wednesday, by the generosity of Omniscient (God) "the spring of the light of religion" was completed. Two weeks had passed away from the noble month of *Saval* according to my calculation without doubt (and) suspicion. ... If a person does not understand, he should not make errors (i.e. erroneous emendations) in it; he should not efface it through lack of knowledge. Every *Behdīn* and *Mōbad* who reads it should cause hearty blessings to reach Fīrūz. May praises from famous men be on everybody who remembers my name in

1. Cf. MOHL, *Shōnāmā*, I.

اول از بالای کرسی بر زمین آمد سخن او دگر بار از زمینش برد بر کرسی نشاند

i.e. "First the word came down on the earth from the height of the empyrean heaven, then (lit. for the second time) he carried it from the earth and placed it on the empyrean heaven."

goodness! When (this) speech came to an end by the excellence of True (God), I called my book *Dīn Xerad* (i.e. Wisdom of the religion).

Ms. of the *Bun-Xerad*.

25b Fol. 83 r. has the following Pers. colophon:

تحریر یافت این کتاب مسمی بن خرد یوم امرداد (۱) مسافند دیماه قدیم سنه ۱۱۰۸
بدست اجوج القبه نامدار

i.e. the ms. called *Bun-Xerad* was completed on the 7th day of the 10th month *Qadīm* 1108 A.Y. by AġŪJ, surnamed NĀMDĀR.

Suppl. pers. 1669 (BLOCHET XLII, BURNOURF's Collection No. 6, WEST PB 6).

Ms. of the *Mēnūk ī Xrat* with its Skr. version.

26a Fol. 178 v. has the following Pers. colophon:

تمام شد این کتاب مینو خرد با معنی سنسکرت کتاب الحروف من دین بنده موبدزاده
موبد ایدل ولده جشید بن مانک بن بهرام لقب سنجانه بروز مبارک، خورشید ایزد بهماه فرخته
تشر تیر ایزد سنه ۱۱۹۸ سال اور یک هزار و یکصد و نود و هشت از شاهنشاه یزد کرد شهریار
و نویسانده این کتاب بهدین مازدیسنی نیکنام نیک نیت نیک خصلت عالی همت راست گفتار دین
دوست و غربا پرور سخا دل بنور طالع سیث دین شاهجی ولده ایدلجی نویسانده هر که خواند
دعا آفرین برکات و نویسانده رساند و این نقل از کتاب اصل در خانه دستور کاوس ولد
دستور بهیکهاجی ساکن بندر مبارک سورت و دران دستخط بدست دستور جشید ولد دستور
جاماسب ابن هربد آسا بن فریدون ساکن تصبه نوساری بروز مبارک هورمزد ماه خجسته آبان
تحریر نمود سال ۱۱۵۰ یک هزار یکصد و پنجاه از شاهنشاه یزد کرد شهریار ساسان نخبه
دران سال نوشته بود ازان کتاب نقل نمودیم یزدان امشاسفندان کام باد.

Translation: This book of *Mēnū Xrad* with the Sanskrit version is completed. The writer of the ms. am I, the servant of the religion MÖBAD-born MÖBAD ĒDAL, son of JĀMŠĒD BIN MĀNAK BIN BĀHRĀM, surnamed SANJĀNĀ. On the blessed day *X'rəršēd Izad*, in the auspicious month *Tištār Tir Izad*, year 1198 from the king of kings YAZDGARD ŠAHRIYĀR (the book is completed). And he who has caused this book to be written is the *Mazda*-worshipping BEHDĪN, of good name, of good intention, of good character (and) high resolve, truth-speaking, friend of the religion, patron of the poor, generous-hearted, of bright fortune SĒTH DĪNŠĀHJĪ, son of ĒDALJĪ. Everybody, who reads it, should cause good wishes and blessings to reach the writer and him,

who has caused this to be written. And this copy is from the original book (ms.) (which was) in the house of DASTŪR KĀVUS, son of DASTŪR BHĪKHĀJĪ, resident of the blessed port of Surat. And in that the hand-writing was in the hand of DASTŪR ĪJAMŠĒD, son of DASTŪR ĪJAMĀSP IBN HĒRBUD ĀSĀ BIN FARĒDŪN, resident of the town of Navsari. It was completed on the blessed day *Hormazd* of the blessed month *Ābān*, year 1150, one thousand one hundred and fifty from the king of kings YAZDJĀRD ŠAHRIYĀR of the lineage of SĀSĀN. It was written in that year. We have copied from that book. May it be according to the will of the *Yazats* and *Amšāsands*!

Fol. 179 r. and v. has the following Guj. colophon :

26b

કેતાય મીનોખેરદ શંશકરતની માંડિની શાયેની। પરથમ। રોજ ૧ મયારેક દાદાર હોરમજદ। માહે મયારેક આવાં ઇજદ। શને ૧૧૫૦ ઇઅજદજરદી। કુ શાલમાં। કશમે નોશારીનાં। દસ્તૂર જમશેદજી વલદે દસ્તૂર જામાશપજી કુ. એને આશાજી એન ફરેદુનજી તે હાતની લખેત્રી। તે કેતાયથી અંદરે મયારેક શૂરતમાં। દસ્તૂર કાવશજી વલદે દસ્તૂર બીખાજીનાં ઘરમાં હતી તે અશ્વલ કેતાયની। નકલ। શંવત ૧૮૮૫ નાં। શાકે ૧૭૫૦ નાં। પોશ શુદી ૫ વાર શનેહ તારીખ ૩ માહે રજબ શને ૧૨૪૪ હેજરી। તથા રોજ ૧૧ ખોરશેદ ઇજદ। માહા ૪ તીર ઇજદ। શને ૧૧૯૮ ઇઅજદજરદી। તથા તારીખ ૧૦ જાંતેવારી શને ૧૮૨૯ અંગરેજી। કુ દાડે। કુ કેતાય મીનોખેરદ શંશકરતની માંડિની શાયે નકલ તમોમ થામ ૧૦ કુ કેતાયનો લખાવનાર બહેદીત માજદીઅશની। નેકનાંમ। નેક નઈઅત। નેક અશ્વલત। આલીહિમત। શખાદેલ। રાસ્ત ગોફતાર। ગોરખા પરવર। દીન દોસ્ત। રોશન તાલે। શેહજી સાહેબ શ્રી ૫ શેહ શ્રી દીનશાહજી વલદે કુદલજી એન ધનજીભાઈજી લખાવી ૧૦ ૧૧। કુ કેતાયનો। લખનાર। કમતરીન। દીન। બંદેહ। મોઅદ જદહ। મોઅદ કુદલ। એન જમશેદ। એન। માંજુક। એન। બેહેરાંમ। એન। દારાખ। લકમે। શંખજી ૧૧ જે કોષ્ટ કેતાય પદિ। તે। લખનારને। તથા લખાવનારને। દુઆ આફરીન આદ પોહોચાડે ૧૦૧

Its particulars are the same as those of the above Pers. colophon. It gives also the Hindu, Mohammedan and Christian dates for the present copy, viz. Saturday, *Poḥ Šud* 5th, *Šamvat* 1885; *Šāka* 1750; 3rd *Rajab*; 1244 A.H.; 10th January 1829.

Fol. 182 v. has the following note in French : " This ms. was given by Parsi Maneckjee Cursetjee in December 1841."

Suppl. pers. 1976.

The ms. of the *Vidēvdāt-Sāda* written by HĒRBUD ĪJAMŠETJĪ MĀNAKJĪ UNVĀLĀ of Surat and presented by his grandson HĒRBUD MĀNAKJĪ RUSTAMJĪ UNVĀLĀ to M^{lle}. D. MENANT of Paris in 1914, now in the Bibliothèque Nationale of Paris since 1920.

Translation : Completed in welfare and joy and pleasure and ease and auspiciousness on the auspicious day *Mēnū Rām* and month *Spendarmat Amšāspand* in the *Gāh Hāvan*, in the *vahījak* year 1205 *Yazdkartī* from the king of kings YAZDKARD ŠAHRİYĀR SĀSĀNĪ of blessed Iran. This book of *Vidēvdāt* is completed in auspiciousness and victoriousness of that good and increasing Creator in the land of the Hindus in the port of Surat. I am the writer, I, the servant of the religion, insignificant and humble HĒRBUD ĴAMŠĒD, son of HĒRBUD MĀNAK HĒRBUD RUSTAM HĒRBUD BAHMAN. I have written of my own accord, so that it may cause (me), while I am increasing my good deeds (thereby), to reach the invisible (world) pertaining to those having immortal souls together with all pious *Fravahrs* upto the distant place, viz. *Garōtmān*, the abode of *Ōhrmazd*, with joyful heart and in rejoicing and goodness. Further (lit. then), I desire of learners, and worshippers (performers [of religious ceremonies]?) and of those who cause to read (this book in ceremonies) and of those of the good religion, of the *Dastūrs* and *Mōbads*, that whenever they recite the *Yāšt* and invocation¹ from this book, they should remember the writer of this book as a sharer in the good deed (accruing therefrom), and they should consider (him) worthy of a *Patūt* after (his) passing away. For them (such readers) may there be immortality in the *Garōtmān* in company of (lit. with) the *Amšāspands* and *Yazats* according to their own ever-increasing good wishes and good renown. May it be so !

Fol. 308 r. has the following Paz. colophon, which gives to a certain extent the transcription of the above Pahl. colophon: 27b

[illegible]

1. Comp. Pers. *āzbāyišn*, "invocation; prayer"; cf. PAUL HORN, *Grundriss der neupersischen Etymologie*, Strassburg 1893, p. 268, No. 41.

۱۲۳۴۵۶۷۸۹۱۰۱۱۱۲۱۳۱۴۱۵۱۶۱۷۱۸۱۹۲۰۲۱۲۲۲۳۲۴۲۵۲۶۲۷۲۸۲۹۳۰۳۱۳۲۳۳۳۴۳۵۳۶۳۷۳۸۳۹۴۰۴۱۴۲۴۳۴۴۴۵۴۶۴۷۴۸۴۹۵۰
۵۱۵۲۵۳۵۴۵۵۵۶۵۷۵۸۵۹۶۰۶۱۶۲۶۳۶۴۶۵۶۶۶۷۶۸۶۹۷۰۷۱۷۲۷۳۷۴۷۵۷۶۷۷۷۸۷۹۸۰۸۱۸۲۸۳۸۴۸۵۸۶۸۷۸۸۸۹۹۰

The first part of the colophon has almost the same wording as in colophon No. 27 a. The latter part says: "Everybody, who reads or learns it, should cause good wishes for a joyful heart and rejoicing and immortality of the soul to reach this writer. Further, I desire of the learners, that any mistake which they see (sing.) in it, they should correct at once. It would be doing a favour. May God keep him (who corrects the mistake) glad in the spiritual world! May it be so!"

- 27c Fol. 308 has a Pers. colophon of thirty verses, where in verses 18th, 19th, 29th and 30th the date and the name of the copyist are mentioned as follows:

.....
 ناقصه معدود سال یزدجردی را بدان که هزار و دو صد و پنج بشمار ای جوان
 ماه سفندارم و روز مینو رام ای جوان بوقت صبح این نیک و ستا ختم کردم انزمان

 اهل دین جمشید خوانندم لقاباً اختر شمر بن مانک ابن رستم ای اهل دین هنر
 ابن بهمن مانک از نریوستنگ، موبد است آن نیاکان من از دنیای دون بگذشته است

Translation: Know the imperfectly reckoned (i.e. current) *Yazdārdī* year to be 1205. Thus count it, O Youth! Month *Safandārmad* and day *Mēnū Rām*, O Youth! I have finished this good Avesta in the morning.... The men of the religion call me *Ĵamšēd*, surnamed astrologer, son of *MĀNAK IBN RUSTAM*, O People of the religion (and) arts; son of *BAHMAN MĀNAK*, (descended) from *NAIRŌYSANG MŌBAD*. These my ancestors have passed away from this vile world.

- 27d Fol. 309 v. has the following Guj. colophon:

ॐ ७५॥ सर्वत १८६२ ना वरपे लाहरवा शुद्ध ५ ने शुद्ध रोज श्री भीतो राम
 माहे श्री अश्वपदारमदे अमेशासपदे सङ्गे धर्मजगदी १२०५ गाहे हाजिअन रश्मि
 दिन ५ क्ताय नंद वंदीहाद समापत कीधो ५ क्तायनो लपनार कमतरीन ५ नमशे
 ५ मांजिक ५ इंसतम ५ अहेमन ५ माजेक अरहे जनवावा अज नशले नेरीओसंग
 हवले लप्री संपूरख कीधो तथा ५ क्तायना लपावनार नेकनाम नेक सरंजम नेक
 नम्रित आध श्री पा, आध नवाज्याध ते नेकनाम अहेसती होरमण दुदलण गोपीनानी
 धल्लीआनी ५ लपावीने पोताना आवंद अहेसती होरमणनां होरमणे अशोहाद नेकनाम

૬. શાપૂરજી ૬ આદરજી ૬. નોશેરવાનજી ગોખીઆને યમશંદા આપેલ તે પોતે તેણે દુઆ પઢીને કપૂલ કીધો તથા ૬ જંદ વંદીદાદે જે કોઇ પદે અથવા પદાવે અથવા સીખે અથવા સીખાવે તે મધે સવાય અજમનો હંમયરો ગરોથમાંનમાં લખાવનારને જીવેદાન લગે હાસેલ થાજ અને શ્રી રોસન પુલ યુજરને વખત સરખડ મેહર ઈજદની દરગાહમાં રહે તા. શ્રી દાદાર હોરમેજદનાં કુજલો કરમથી ઉમેદવાર છેલ જે કોઇ મોખેદ દીનદાર એ કેતામે પદે ને ખુશીથી લખાવનારનાં હુકમાં દુઆ પદે તેહેને હમેસે ખુદા ખુશી રાખે ખાંતે આઆદ કરે લખાવનારનું દેલ આ તાજગી આ મોરાદ સાથે રાખે. ॥

Translation: 74½! In the year *Samvat* 1892, on the 5th of the bright half of the month of *Bhādarvā*, on Thursday, the day *Śrī Mino Rām*, the month *Śrī Aspañdārmad*, *Yazdgardī* year 1205, *Gāh Hāūan*, on this day I finished the book *Jand Vandidād*. The writer of this book, the most insignificant E(RVAD) JAMSED E(RVAD) MĀMNEK E(RVAD) RUSTAM E(RVAD) BEHEMAN E(RVAD) MĀNEK, surnamed ŪNVĀLĀ, from the lineage of NERĪOSANG DHAVAL, wrote it completely. And BĀI SRĪ P(ARSI) BĀI NAVAJBĀI of good name, of good end, and of good intention, the wife of the late HORMAJĪ EDALJĪ GOPĪNĀ, caused it to be written, and gave it as a present (and) as a pious gift to E(RVAD) ŠĀPŪRJĪ E(RVAD) ĀDARJĪ E(RVAD) NOSERVĀNJI GŌIĀ, the HERBAD of her late husband HORMAJĪ. He (ERVAD ŠĀPŪRJĪ) uttered good wishes (on her) and accepted it. And if anybody reads or causes to read, or learns or teaches with the help of this *Vandidād*, the lady, who caused this to be written, will become a partaker of the greatest merit (accruing therefrom) in the *Garōthmān* for ever and she will stand in the court of *Meher Ijad* with a bright face at the time of crossing the *Śrī* bright (*Cinvat*) bridge. And I hope from excellence and generosity of *Śrī Dādār Hormejd*, that He may always keep joyful and make prosperous any pious *Mobed*, who reads this book and pronounces willingly good wishes on the lady, who had caused it to be written. May He keep the heart of the lady who had caused it to be written fresh and her desires satisfied!

Colophons of Manuscripts in the Staatsbibliothek of Munich.

M. 2 (MÜLLER 86).

28 Ms. of the *Vidēvdāt* with its Pahl. version.

This ms. has been copied by MARCUS JOSEPH MÜLLER from Bibl. Nat. Suppl. pers. 25 (BLOCHET V), but on fol. 269 v. he has copied the colophon of Suppl. pers. 39 (BLOCHET VI), colophon No. 9 (cf. BARTHOLOMAE, ZHss. p. * 3).

M. 8 (MÜLLER 92).

Fol. 1 — fol. 54 v.: Mss. of the *Mātīkān i Yvišt i Fryān* and *Artāk Vīrāz Nāmak* copied from Suppl. pers. 33 (BLOCHET XXIX).

29a Fol. 54 v. has the following Pahlavi colophon:

𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥
𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥
𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥

Transcription: *Fražast fražāmēnūt ēn mātīkān i yvišt i fryān apūk artū(k)-vīrāz andar rōč i ātur yazat u mäh dē(ō) sāl i 1103 yazdē-kartūk man dēn-bandak ēhrpat-zāt kāvuš pus i frētōn pus i dastowar vahuman hač dast-nipēk nipēšt pa yazatān-kām bāt.*

Translation: Completed and brought to an end this *Mātīkān i Yvišt i Fryān* together with the *Artāk Vīrāz* on the day *Ādar Yazat* and the month *Dēn* (10th), year 1103 of YAZDKARD. I, the servant of the religion HĒRBUD-born KĀVUS, son of FARĒDŪN, son of DASTŪR BAHMAN, have written from the ms. of...May it be according to the will of God!

Fol. 54 v. — fol. 55: Ms. of the two Pahl. pieces entitled "The length of shadow at midday" and "The length of shadow in the afternoon".

29b Fol. 55 v. has the name of the copyist:

𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥

Transcription: *Nipēšt u fražāmēnūt hom man dēn-bandak kāvuš pus i frētōn ēhrpat-zāt.*

Translation: I have written and completed, I, the servant of the religion, KĀVUS son of FARĒDŪN, born of a HĒRBUD.

Fol. 71 v. — fol. 72 r.: Ms. of the Pahl. text entitled "On the great importance of the next-of-kin marriage."

vol. 24, p. XX; and for BURNOURF's French translation cf. SPIEGEL, Neriosengh's Sanskrit Uebersetzung des Yaçna, Leipzig 1861, p. 2.

M. 16 (MÜLLER 102).

This ms. is MÜLLER's copy of Suppl. pers. 38, colophon No. 8; s. 33 ZHss. p. * 26, ll. 1 — 5, p. * 27, ll. 2 — 7.

M. 19 (MÜLLER 105).

Fol. 34 — fol. 40: Two pieces from the ms. of the *Vidēvdāt*, Suppl. 33^{bis} pers. 26.

Fol. 34 r. — fol. 35 r. has the same Pahl. colophon as No. 1, Suppl. pers. 26, fol. 243 r. and v.

M. 20 (MÜLLER 106).

Ms. of the extracts from Suppl. pers. 46 (BLOCHET LXV).

Fol. 2 r. — fol. 12 v.: Extracts from different Paz. and Pers. *Rivāyats* with several colophons (also in Pahl. with Pers. interlinear translation), one of which gives the date 1052 A.Y.; s. ZHss. p. * 39, ll. 14 — 17.

Fol. 7 v. gives part of a letter written to DASTŪR BARZŪ KĀNDĪN 34 from Persia as follows:

حسب الفرمودة دستور زمان دستور دستوران دستور ماونداد دستور بهرام دستور
اردشیر نوسیم : کتاب العبد من دین بنده مهربان دستور بهرام دستور مهربان سورکی
امیدواری چنانست که این مکتوب به طالع دستور برزو و دستوران ساکن هندوستان برسد .
هر که مارا کند به نیکی یاد : نام او در جهان به نیکی باد : . ارزومند دیدار این دستور
بهرام دستور ماونداد دستور دستوران ارزومند دیدار الخ¹

Translation : We write according to the order of the DASTŪR of the time, the DASTŪR of DASTŪRS, DASTŪR MĀVINDĀD DASTŪR BAHRĀM DASTŪR ARDAŠĒR. The writer, is the servant, I, the servant of the religion MİHRBĀN DASTŪR BAHRĀM DASTŪR MİHRBĀN SŪRAKĪ. The hope is such that this letter (مکتوب) may attain the perusal of DASTŪR BARZŪ (and) the DASTŪRS residing in India. May the name of everybody, who remembers us in goodness (i.e. blesses us), be in goodness (i.e. blessed) in this world! I, this DASTŪR BAHRĀM DASTŪR MĀVINDĀD, the

1. The letter is published in full by M. R. UNVALA in his *Rivāyat of Dārāb Hormaziyār*, Bombay 1922, vol. II, pp. 430-446, and the part in question is on p. 445, ll. 12-16. HODIVALA (op. cit. p. 336) thinks that it was written about 1658 A.D.

*murz andar rōč i mubārak dē(ō)-pa-ātur¹ u hač māk i farroax^v ātur sāl
apar ēvak 1000 u ēvak 100 u sē² pas hač sāl i ba ōē² yazdākart i šāhān-šāh
i šahryārān nīpēsta šūta andar kišvar i hindūān dar³ bandar i
mubārak sūrat har kas kē x^vānāt adāp āmōcāt adap pačēn hačaš kunāt
ruvān i man nīpēštār rad pa nēwak-nāmī(k) u ahrav-ruvānī u karpak-
muzd ham-baharak kunāt uš rad pa gētīk tan-husrav u pa mēnōk ruvān
garōtmanīk bavāt hakar nām i man nīpēštār rad ōstarēt adāp awganēt
adāp ayāt nē kunēt uš rād pa gētīk tan-dusrav u pa mēnōk ruvān
drevand bavāt uš rād hamēmār hom pa dātowar dātār ōhrmazd pa
hanjaman⁴ i isatvāstār i zartuštān x^vahišnik hom ku čiyōn ēn banda dūr⁵
nīpēstan dast-gāhī(k) nē dāšt⁶ hom⁶ šikastakī(k) i en nīpēstak rād ma^vaf
framūyānd⁶ pa yazatān u amahrspandān kāmīh bavāt.*

Translation: In the name of the Creator HORMAZD, completed in welfare, and joy, and auspiciousness, and pleasure, in good luck (and) good omen the *Avesta* of the *Yazišnīh* with the *Zand* (i.e. Pahlavi) version. I have written and launched (it), I, the servant of the religion, MŪBAD KĀVUS, son of the late (lit. residing in heaven) DASTŪR FARĒDŪN DASTŪR BAHMAN BAHRĀM FARĀMURZ, on the blessed day *Dē(ō)-pa-ātur* (8th) (and) from the auspicious month *Ātur*, year 1103 after the year (20th of the reign) of His Majesty king of kings YAZDKART, son of ŠAHRIYĀR. It is written in the land of the Hindus in the blessed port of Surat. Everybody, who reads it, or teaches it, or makes a copy from it, should make my soul, (mine, who am) the writer participant in good fame, and (in) possessing a pious soul, and (in) the reward of good deeds. May he (who does this) be of renowned body in this world and of heavenly soul in the invisible one! (But) if he erases my name, (mine, who am) the writer, or throws it away (in oblivion), or does not remember it, may he be of ill-famed body in this world, and of wicked soul in the invisible one! I shall be (lit. am) his (lit. for him) accuser before the Judge, the Creator HORMAZD and before the assembly of ISATVĪSTAR, son of ZARTUST.⁷ I desire that as this servant has not got the skill (lit. strength, power) in writing they will pardon

1. The stroke after 𐬨 dē is superfluous; comp. 𐬨𐬀𐬎𐬌 dē-ō-mīhr, Suppl. pers. 39, colophon No. 9, and p. 14, note 1. — 2. Thus for *pārsīk pas hač sāl i 20 i 83 b3* "the Parsi year (1103) after the 20th year (of the reign) of His Majesty (YAZDKART)," s. Suppl. pers. 47, colophon No. 15 b. We have here 𐬨𐬀𐬎𐬌 for correct 𐬨𐬀𐬎𐬌 𐬨𐬀𐬎𐬌 b3 with the transposition of words, and with wrong ideograms, s. p. 19, note 2. — 3. Wrong ideogram for *andar* Pers. 𐬀𐬎𐬌; 𐬀𐬎𐬌, s. FrP. 2. 5 and 25. 7. — 4. s. FrP. 12. 3. 𐬀𐬎𐬌. 𐬀𐬎𐬌. 𐬀𐬎𐬌. — 5. With the unusual complement phonétique -āši, s. FrP. 21. 2. — 6. For the expression comp. M. 50, colophon No. 40 𐬀𐬎𐬌 𐬀𐬎𐬌 𐬀𐬎𐬌 — 7. Cf. Bd. 30. 10.

[illegible]

Transcription: *Pa nām i dātār ǫhrmazd ǫē i rāyōmand xʾar-rēhōmand vēh awzūnīk frazaft pa drūt šāti(k) u rāmīšnī(k) andar rōč i farroxʾandak dē-(ǫ-mīhr)-pa-ātūr ba māh i fravardēn sāl apar 1107 (20) hač šāhān-šāh yazdēkart šahryār ēn apastāk i višp rat apāk zand u sīh-rōčak apāk zand u yašt i srōš i dō-[om] apāk zand nipēšt ēhrpat dārāb pus i frāmurz (written frām-rōz) mēnōčīhr ba kāmāk i xʾēš nipēšt u har kas kē xʾānād u xʾānād hač ǫēšān.*

Translation: In the name of the Creator HORMAZD, he, (who is) resplendent and glorious and giving good increase, completed in welfare, joy and pleasure on the auspicious day *Dē(-mīhr)-pa-ūtur* (8th) in the month *Fravardēn*, (Parsi) year 1107 (after) the 20th (year of the reign of His Majesty), the king of kings YAZDKART ŠAHRIYĀR. This Avasta of the *Visp Rat* with the *Zand* (i.e. the Pahlavi version) and *Sih Rōčak* with the *Zand* and the 2nd *Srōš Yašt* (*Haδōxt*) with the *Zand* is written. HĒRBUD DĀRĀB, son of FARĀMURZ MĒNŌČĪHR has written of his own will. And everybody, who reads it, and causes it to be read from them.....

Fol. 246 r. — fol. 234 v.: Ms. of the sixteen Ślokas of ĀKĀDĀRŪ (ZHss. p. 30, No. 17).

Fol. 246 r. has the usual invocation of God in Pers., and Skr., and the title of the ms. in Guj. as follows:

بنام ایزد بخشاینده بخشایشگر مهربان

॥ श्री होर्मिज्जायन्मः ॥ सत्सोक्त आकाधार सत्ये^१ अरथ साथे ॥

i.e. "I bow to ŚRĪ HORMMIJDA. The verses of ĀKĀDHĀRA with meaning".

Fol. 235 r. has in Guj.:

ए स्लोक १६ आकादारनां । समाप्त थाईआ ॥०॥

i.e. "these 16 ślokaś of ĀKĀD(H)ĀRA are completed."

Fol. 235 v. has the Guj. colophon as follows:

रोज २१ राम ईजद माहा ५ अमरदाद सने ११५७ यज्जर्दि ॥१॥ एरवद ऐदल जमशेद
माणेक संजाणां येन लखितं समाप्तं ॥०॥

i.e. "The ms. is written by ERVAD EDAL JAMSĒD MĀMNEK SANJĀNĀM and completed on the 21st day of the 5th month 1157 A. Y."

1. शए is probably the Guj. adjectival termination शही "belonging to."

Then follows a Skr. postscript:

इदं पुस्तकं पारसिज्ञातियं धर्मीचारं षोडाश्लोकं वर्तते संपूर्णं कर्तुं ॥ श्री ॥ तैलाद्रक्षेजला-
द्रक्षे सितलबन्धनात् ॥ परहस्तार्जिताद्रक्षेदेवं वंदति पुस्तिका ॥¹

i.e. "This book — the 16 *śloka*s pertaining to the religious practices of the Parsi community — is completed (lit.) he proceeds to complete, "*Śrī*".

Śloka: "One should protect (me) from oil, one should protect (me) from water, one should protect (me) from looseness of binding, one should protect (me) from going into another person's hands, so says the book".

39d Then follows a short note in Guj.:

लखावनार ऐरवद सोहोराबजी जमशेदजी सुतेत्र पठनार्थ स्वीय आत्माज पठनार्थ लिखितं ॥

i.e. "ERVAD SOHORĀBJI JAMSEDJĪ has caused (the ms.) to be written; it is written so that it might be read by his son as well as by himself." BARTHOLOMAE calls him the copyist through an oversight, s. ZHSS. p. 31, ll. 17-18.

M. 50 (HAUG 5, WEST M. 5).

Miscellaneous ms. containing *Fravartīn Yašt* with the *Bāj-dhar-nām*, called اوستای درون فره وهرام یشت in Pers. characters (fol. 1 v. — fol. 38 v., l. 3), *Nāmstāyīšn* in Parsi, etc.

40 Fol. 61 v. — fol. 64 r. has the following Pers. colophon:

فرج ید بدروده و شادی و رامشنی اندر روز فرخ رام ایزد و ماه مبارک فروردین
موافق رواج ایرانیان و سال یک هزار و نود و سه یزد جرد شهریاران من دین بنده جاماسب
دستور حکیم دستور اردشیر دستور نوشیروان دستور زراثشت دستور جاماسب دستور سایور دستور
بخت آفرین ولایت ایرانی ساکنان دارالعبادت یزد و چون موبدان و بهدینان ولایت هندوستان بعض
پرسشات دینی نوشته در ولایت ایران فرستاده بودند و جواب خواسته بودند و هوم نیز طلب
نوده بودند با ورس قدیم و انجمنان ولایت بنا بر مصلحت این دین بنده را با جواب پرسشات
و هوم و ورس روانه کشور هندوان کردند و بعد از زحمت بسیار تصدیق بی شمار در روز
مبارک خورشید ماه مبارک مهر و سال بر یک هزار و نود و یک یزد جردی وارد بندر منبهی
کردید و چون اوصاف حمیده و بزرگواری موبد رستم جیو ابن بهشتی روان موبد مانک جیو
در عالم منتشر بود این دین بنده آرزوی ملاقات آن بزرگوار دین مازدیسنی داشت و در ورود
این بنده استماع شد که آن بهشتی روان در روز سروش یزد و ماه و همن و سال بر یک هزار

¹ The *śloka* is somewhat corrupt. See introduction for the correct form.

هشتاد و نه یزد جردی بر حث ایزدی پیوسته بود هر چند داد حق است اما این دین بنده بسیار مکدر گردید که بدیدار مشرف نشد چرا که بزرگ دین بود و در هر نیکنامی آراسته و بعد از چند یوم که وارد بندر مبارک سورت گردیدم تمامی موبدان و بهدینان آنچه لازمه محبت و مهربانی (for مهربانی) بود در باره این دین بنده نمودند خصوصاً بزرگ زادگان دین یزدانی موبد فرامرزیو موبد بهمن جیو و موبد نوروزجیو ابنا بهشتی روان موبد رستم جیو و چون قریب مدت یکهزار و یکصد سال بود که تمامی این جماعت موبدان و بهدینان از ولایت ایران به کشور هند و آن آمده بودند و کتاب فره و هرام یشت و هوم و ورس قدیم نداشتند این بنده دین یک جلد کتاب فره و هرام یشت بخط زند اوستا نوشته با ورس و هوم بسرکار آن بزرگ زادگان دین سپرد که هرگاه عزیزی آن کتاب را بخوانند و هوم و ورس را کار فرمایند انوشه پروان موبد رستم جیو برسانند و این بنده را نیز یاد کنند و در روز مبارک آبان و ماه فرخ آبان و سال بر یکهزار و نود و دو از بندر مبارک سورت روانه ولایت گردید و در بندر منبهی تباهی ماند مخدومزاده ارجمند موبد بهمن جیو ابن فردوس برین آشیان موبد رستم جیو در همان روز داخل بندر مزبور گردید تکلیف نمود که کتاب فره و هرام یشت از خط زند بخط پارسی آورد هر چند بسیار مشکل بود لهذا از حکم آن ارجمند تجاوز نتوانست کرد نوشته شد امید و استعدا داد که اگر غلطی یا سهوی شده درست نمایند و از شکستی خط معاف فرمایند چرا که این دین بنده هرگز کتاب نکرده بودم و دیگر این که تفسیر قریب هم بود و مدت پنج ماه در بندر مزبور ماندم تمامی موبد و بهدینان بندر مزبور آنچه لازمه برداشت و محبت بود نمودند خصوصاً بهدین جی جی بای موبدی (مودی sic. for) ابن بهشتی روان جمشید جیو و در روز فرخ اشناد ایزد و ماه مبارک فروردین و سال بر یکهزار نود و سه در جهاز سوار شده روانه ولایت گردید و این دین بنده راسه فرزند بود بخدا سپرده در ولایت برآمد دو پسر جمشید نام بسن چهارده سال کیخسرو نام بسن هشت سال و یک دختر نام ماه پری بانو به سن یازده سال مراد این نام نوشتن این بود که اگر وقت از اوقات یکی را نصیب به که بر ملازمت سراسر سعادت بزرگواران دین برسند بر صاحبان مفهوم باشند یا اینکه اگر وقتی از اوقات عریضه بخدمت خدا یان بنویسند شناسا باشند و دیگر آنکه از دعا خیر فراموش نباشند باقی یزدان و امشاسفندان کام باد فانی دیگران.

| | |
|--------------------------------------|---------------------------|
| هر آنکس که نام مرا کرد یاد | به گیتی و مینو بیابد مراد |
| هر آن کس که نام مرا کرد یست | نگیردش گردان گردنده دست |
| نوشته بماند (ms. نماند) سیاه بر سفید | نویسنده را نیست فردا امید |
| نوشته بماند (ms. نماند) بخط سیاه | نویسنده گردد بخاک تباه |
| من نوشتم تا بر آید روزگار | من نمانم این بماند یادگار |

تمت تمام تبسم بلاخیر باد

Translation: Completed in welfare, joy and pleasure on the auspicious day *Rām Yazad* and the blessed month *Fravardīn*, according to the custom of the Irānīs, (i.e. the *Kadīmī* calendar) and the year 1093 of YAZDJARD ŠAHRIYĀR, I, the servant of the religion, JĀMĀSP DASTŪR HAKĪM DASTŪR ARDAŠĒR DASTŪR NŌŠIRVĀN DASTŪR ZARĀTUŠT DASTŪR JĀMĀSP DASTŪR ŠĀPŪR DASTŪR BAXT-ĀFRĪN of the land of Irān, resident of the holy (lit. abode of divine worship¹) Yazd (have written this). And since the *Mōbads* and *Behdīns* of the land of Hindūstan wrote down several questions pertaining to the religion and sent them to the land of Irān and desired their answers, and also asked for (some) *Hōm* together with the old *Vars*, the assemblies (*Anjūmans*) of the land (of Irān) sent this servant of the religion, in accordance with (their joint) consultation, with answers to the questions and the *Hōm* and *Vars* to the land of the Hindūs. And he arrived after much inconvenience and innumerable troubles in the port of Bombay on the blessed day *Xʷaršēd* of the blessed month *Mīhr* and the year 1091 *Yazdjardī*. And as the laudable virtues and greatness of MŌBAD RUSTAMJĪV, son of the late MŌBAD MĀNAKJĪV, were renowned throughout the world, this servant of the religion had desired to meet that great man of the religion of the *Mazda*-worshippers. But this servant of the religion heard on his arrival, that the late (RUSTAMJĪV) had passed away (lit. become joined to the mercy of God), on the day *Srōš Yazad* and the month *Bahman* and the year 1089 *Yazdjardī*. However it was the decision of the Just One (God). Thereupon (١٤١) this servant of the religion became very afflicted, that he could not see him (lit. was not honoured by the sight of him), because he was a great man of the religion endowed with every good reputation. And after some days I arrived at the port of Sūrat. All *Mōbads* and *Behdīns* bestowed on this servant of religion all proper friendship and favour, especially, the high born ones of the divine religion MŌBAD FARĀMURZJĪV, MŌBAD BAHMANJĪV and MŌBAD NAVRŌZJĪV, sons of the late MŌBAD RUSTAMJĪV. And as it was about 1100 years, since this whole community of *Mōbads* and *Behdīns* had come from the land of Irān to the land of the Hindūs, and they had neither the book of the *Frahoḥarām Yašt*, nor the *Hōm*, nor the *Vars*, this servant of the religion gave to the eldest one (سرکار) of these noble ones of the religion one volume of the book of the *Frahoḥarām Yašt*, having written it in the *Zund Avastā* characters (in India, cf. K. 13, colophon No. 130), with the *Vars* and *Hōm*, so that on every great occasion they may recite it and make use of the *Hōm* and *Vars*, cause (the prayer) *Anōša* to reach the soul of MŌBAD RUSTAMJĪV, and also remember this servant of

1. The city of Yazd is called دارالباد on the coins of the Shahs of Persia (Iran), which O. COBBINGTON translates by "the Abode of the Pious", cf. A manual of Musalman numismatics, London, 1904, pp. 197 and 200.

the religion. And I entered upon the return-voyage to the land of Īrān from the port of Sūrat on the blessed day Ābān and the auspicious month Ābān, and the year 1092; and I was surprised (تألمی ماند) in the port of Bombay by the noble-born and worthy MŌBAD BAHMANŠIV, son of the late (lit. residing in the highest paradise) MŌBAD RUSTAMŠIV, who arrived in the above-mentioned port on the same day. He imposed the task, that I should transcribe the *Frahoḥarām Yašt* from the Zand characters into the Persian characters, although it was very difficult; but as it was not possible to deviate from the order of that worthy man, it was transcribed (lit. written). I hope and request, that if a mistake or omission has occurred (in it), it will be corrected, and the defectiveness of the writing will be pardoned, because this servant of the religion has never transcribed a book, and again it was neighbouring on difficulties. And I remained for a period of five months in the above-mentioned port. All *Mōbads* and *Behdīns* of the above-mentioned port bestowed on me all suitable care and friendship, especially BEHDĪN JĪŠIB(H)ĀI MŌDĪ, son of the late ĴAMŠĒDŪ. And taking a ship on the auspicious day Āštād Yazad and the blessed month *Fravardīn* and the year 1093 I departed for the land (of Īrān). And this servant of the religion has three children, whom he had entrusted to God in the *Vilāyat* (Persia) and had started (for India), two sons, ĴAMŠĒD by name, aged 14 years, KAI XUSRO by name, aged 8 years, and a daughter MĀH-PARĪ-BĀNŪ, aged 11 years. The intention of writing these names is this, that if one day good fortune takes one of them to the happy service of these great men of the religion, they will be known to these gentlemen, or if they write one day a petition to these masters, they will be recognised and again they will not be forgotten from prayers for blessings. As to the rest, may it be according to the wish of the *Yazads* and *Amšāsands*! All others are transient.

Everyone who recalls my name will get his desire in this world and in the next. Everyone who contemns me will not receive help from the revolving sphere. (For the 3rd and 4th verses see Suppl. pers. 48 (fol. 38 v.), colophon No. 16 a, 2nd and 3rd verses). I have written, so that my time (life) may be spent (happily); though I may not remain, this may remain as my memento.

May it be "Fully completed in abundance"!

M. 51 a¹ (HAUG 6 a, GELDNER M 6 a, WEST MH 6).

Miscellaneous mss.

1. According to WEST, *Grundriss der Iranischen Philologie*, 2, 98, M 51 a and M 51 b were acquired by HAUG in Surat 1864.

Transcription : *Fražaft fražāmēnūt ēn mātikān i yvišt i fryān apāk ēn artā(k) vīrāz andar rōč i amurtat mäh i šahrēvar sāl 618 pārsīk man dēn-bandak rōstaxm i mihrāpān i marzəpān dahišnayār i ēhrpat hač dast-nipēk i ēhrpat mihrpānāk i srōšayār i nēšāpūr i ēhrpat nipēšt pa yazatān kāmāk bavāt. fražaft fražāmēnūt ēn artā(k) vīrāz apāk ēn mātikān yvišt i fryān andar rōč i fravartēn mäh i vahuman sāl i 766 [i] yazdēkart šāhān-šāh ōhrmazdān (°diyān?) man dēn bandak ēhrpat-zātak ūstāt pešōtan rām kāmēn šahrayār nēryōsang šāhmart šahrayār i (in ms. u) bahrām i (in ms. u) magupat ōhrmazdayār i (in ms. u) ēhrpat rāmayār u hač dast-nipēk i ēhrpat rōstaxm i mihrāpān (i) nipēšt pa yazatān kāmāk bavāt hač šahrēstān.....*

Translation: Completed and brought to an end this *Mātikān i Yvišt i Fryān* together with this *Artāk Vīrāz* on the day *Amurtat* (and) the month *Šahrēvar*, *Pārsi* year 618. I, the servant of the religion, RUSTAM MIHRBĀN MARZBĀN DAHIŠNIYĀR HĒRBUD have written from the ms. of HĒRBUD MIHRPĀNĀK SRŌŠIYĀR, a HĒRBUD of *Nēšāpūr*. May it be according to the will of God!

Completed and brought to an end this *Artāk Vīrāz* together with this *Mātikān i Yvišt i Fryān* on the day *Fravartēn*, month *Vahuman*, year 766 of the king of kings YAZDKART, (descendant) of HORMAZD. I, the servant of the religion, HĒRBUD-born ŪSTĀT PEŠŌTAN RĀM KĀMDĪN ŠĀHRIYĀR NĒRYŌSANG ŠĀHMARD ŠĀHRYĀR BAHRĀM MŌBAD HORMAZDIYĀR HĒRBUD RĀMIYĀR (and) have written from the ms. of HĒRBUD RUSTAM MIHRBĀN. May it be according to the will of God! From the town (of Broach).....

M. 52 (HAUG 7, GELDNER M 7, WEST MH 7).

Miscellaneous ms. :

Fol. 81 v. — fol. 119 v., l. 7 : Ms. of the Paz. *Bundahišn* with its Pers. version (ZHss. p. 77, No. 4).

Fol. 119 v. has the following Pers. colophon :

تت تمام شد بدهش با ترجمه فارسی به يوم چهار شنبه هفتم اسفندار مد ماه قدیم سنه

۱۱۷۸ یزدجریه

i.e. "The ms. was completed on Wednesday, the 7th day of the 12th month *Qadīm* 1178 A.Y." (by DĀRĀŠĀH, son of MĪHRVĀNĪ of Surat; cf. M. 52, colophon No. 43 b.

Fol. 188 v., l. 12 — fol. 213 r., l. 10: Ms. of Religious Treatises, called کتاب داراب بن داد دخت (ZHss. p. 90, No. 16).

43b Fol. 213 r. has the following Pers. colophon:

این مجموع رساله‌جات بروز دوم بهمن و ماه فروردین قدیم سنه ۱۱۷۹ یزد جردی مطابق بیست و هفتم رجب سنه ۱۲۲۴ هجریه کتاب الحروف من بنده دادار واحد لاشریک بی انباز هروسپ آگاه دارا شاه ولد مهربانجی خدایش بیامرزد نقل برداشته شد مطابق اصل تا دانند یوم جمعه بوقت عصر

Translation: This collection of (religious) treatises (was completed) on the 2nd day *Bahman* and month *Fravardīn Qadīm* year 1179 of *Yazdġard*, corresponding to the 27th of *Rajab* 1224 A.H. The writer of the ms., (am) I, the servant of the One Creator, who is without a companion and without an associate, (and who is) the Omniscient One. DĀRĀŠAH, son of MIHRBĀNĪ — may God forgive him! — has made the copy on Friday in the afternoon according to the original, so that it may be known.

The following note is on the fly-leaf at the end of the ms.: "Poona 7th December 1864. MHAUG. (Presented by the Modi of Surat)."

M. 53 (HAUG 8).

Miscellaneous ms.:

Fol. 1 v., l. 17 — fol. 143 r., l. 6: Ms. of the *Nirangestān* (ZHss. p. 101, No. 2).

44a Fol. 1 v. has the following note in Pers. and Pahl.:

چون نویسنده اصل این عبارت نوشته بود من که بنده دادار شاه یورام در قتل داخل کردم تا سال نسخه و نام نویسنده آن معلوم همه عزیزان کردیم (در این وقت در سنه ۱۲۵۰ یزد جردی)

Transcription: *Man dēn-bandak šāhpūr i² jāmāsp i šahrayār [i] baxt-āfrīn³ šahrayar.*

Translation: As the writer of the original of this text has been mentioned, I, who am the servant of the Creator, ŠĀHPŪR, have entered it in the copy, so that the year of the (original) book and the name of its writer (may be) made known to all dear ones. "I, ŠĀPŪR JĀMĀSP

1. The name is defectively written; it ought to be ^{دستور} — 2. In ms. *u*; cf. M. 51 b, colophon No. 42 b, note 1. — 3. BULSARA reads TAHWORŌIN, cf. *Aērpatastān* (Bombay, 1916), introduction p. xx, No. 2. ^{بخت آفرین} is a corruption of ^{بخت آفرین} *Baxt-āfrīn*, cf. M. 50, colophon No. 40, (fol. 61 v.). A ms. of *Nirangestān* written by MŌBAD DĀRĀN RUSTĀM BAHRĀM SANJĀNĀ of Surat on the 21st day of the 10th month 1183 A.Y. (No. 24 of the late ERVAD MANECKJI RUSTAMJI UNVALA's library) has this colophon on fol. 1, ll. 8-11, with the following variants: ^{دستور} کردد; بنده دادار موبد جاماسپ. Fol. 2 a has near the bottom an excerpt from a letter of E. W. WEST, dated the 10th of June 1891 in which he has read ^{بخت آفرین} BAKHT-ĀFRĪN. MŌBAD JĀMĀSP is the famous DASTŪR JĀMĀSP ĀSĀ (WEST's letter).

ŠAHRİYĀR BĀNT-ĀFRĪN ŠAHRİYĀR, have written (the ms.) in the year 840 of YĀZDEKART."

Fol. 141 v. has the following Pahl. colophon:

44b

[illegible]

Transcription: Frašt pē drūt sātih u rāmēšn andar rōč i dēn hač mäh i āpān sāl [i] apār i 1167 pav. hač yacdo kart šāhān-šāh nīpōšt man frāt hišt man dēn-bandak magupat šāpūr pus i frētōn pus i mānāk sākin [i] sūrat kō hac bahr i ašēših i hamō perōžkarān ahrādīh-varcēt varzītārān kō tāk 150 sāl kār framāyūt pas hac 150 sālūn i frazand i frazand-šitakān avspārēt su har kō u ānēt adāp (written evak) āmōcēt adāp patēn hačās kunēt u nām i man ahrādīh-varzišnīh kēšān hamō rasēt man-ēc hambahar kunand tāk šān xūbīh āfrīn-kartārtar hom.

Translation: Completed in welfare, joy and pleasure on the day *Āpān* of the month *Āpān*, year 1167 after YAZDKART, the king of kings. (This ms.) is written and launched by me, the servant of the religion MĀHĀD ŚĀPŪR, son of FARĒDŪN, son of MĀNAK, resident of *Sūrat*, for the sake of the possession of all victorious ones, the performers practising righteousness, so that they may use it for 150 years, (and) entrust it after 150 years to the children born of (their) children. And (may) every one who reads it or teaches it or makes a copy from it (remember) my name! May they also make me a partaker of (the reward for) the performance of righteousness which reaches them, so that I may be a great extoller of their goodness!

Fol. 143 r. has the following Pers. colophon :

44c

تمام شد بروز ۲۴ بام ۸ سنه ۱۱۷۷^۳ ایزد جردی کاتب الحروف شاهپور واند موبد
فریدون بن مانک جی بن هوجی اقب طتی ساکن سورت

It gives the same particulars as the preceding colophon. The copyist gives also the name of his father's grandfather Hōmji and his surname TATTI.

1. Thus for xy. — 2. Thus for Dege. — 3. The year ought to be 114V, as in the Pahl. colophon 7* is placed over 13; cf. for colophons Nos. 44 b and 44 c ZHss. p. 108, ll. 9-17.

M. 56 (HAUG 11).

The ms. is written on papers with the years 1863 and 1864 A.D. in the water-mark. It has the following notes in HAUG's handwriting on one side of the cover: "M HAUG. Poona 15th January 1866", and on the other: "The Pehlevi translation of the Vendidad in Persian characters with Persian interlinear version copied from a Ms. at Surat."

45 Fol. 345 v. has the following Pers. colophon:

تمت الخیر ید حقیر کثیر التقصیر نواب حسن عابغان ولد محمد حسین خان مرحوم مفتور
جاگردار ملک کر به مافر (sic.) منصر عدالت شهر پونه.

Translation: Completed in abundance by the hand of the humble, (and) of many defects NAVĀB ḤASAN 'ALĪKHĀN, son of the deceased (lit. whom God has taken into His mercy and whose sins are forgiven) MUHAMMAD ḤUSAIN KHĀN, JĀGIRDĀR of the estate of... of the court of the town of Poona.

M. 57 (HAUG 12).

Ms. of the Pahl. *Yašn* in Pers. characters with its Pers. version.

This ms. is written on thin note-papers with the year 1865 in the water-mark.

46 Fol. 703 r. has the following Pers. colophon:

من نوشتم صرف کردم روزگار من نمانم این بماند یادگار
کاتب الحروف بنده غافر منافیر هیجده ان ابراهیم خان ولد قاسم خان منشی ساکن محیاباد
عرف پونه (?) عفی الله عنه تاریخ ۱۴ ماه جانواری سنه ۱۸۶۶ عیسوی

Translation: (For the verse cf. Suppl. pers. 48, colophon No. 16 a). The writer of the ms. is the ignorant servant of the Pardoner of the pardoned ones IBRĀHĪM KHĀN, son of QĀSIM KHĀN MUNŠĪ, resident of *Muhyābād*, alias (Poona). May God pardon him! The 14th of the month of January 1866 A.D.

M. 58 (HAUG 13).

Ms. of the *Dēnkart*.

The ms. has on the cover: "MHAUG. A present from K. R. CAMA, on the occasion of my departure from India. February 1866."


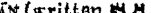
P. 1 has the name of its former owner: "K. R. CAMA 1868."

P. 423 — 432 contain five Pahl. colophons, pertaining to the original and its earliest copies.¹ They are published in DkM. p. 946, ll. 8 seq. and translated by E. W. WEST in SBE. 37, XXXIII seq. (cf. ZHss. p. 205, ll. 24 — 27).

P. 432 has the Pers. colophon pertaining to this ms. It runs as follows: 47

تتمت الكتاب دینکرد جلد دوم بیاری باری خداوند بروز همیون جمیاد یزد بیست و هشتم و دی ماه دهم شهنشاهی و بهمن ماه قدیمی بسال هزار و دو بیست و سی و یک از شاه یزد کردد شهریار بهجب الخواش ارباب روشن قیاس و خردمند مردم شناس و دین آگاه پر یقین و دانشور معنی کرین (کرین؟) بهدین خورشید جی رستم جی کاماجی مد الله عمره و کتاب حقیر کثیر التصغیر ایرج جی سهرابجی ملقب بدستور مهر جی رانا اظهار می کنند که هر جا سهوی و خطائی بنظر دقیقه یاب در آرند از طبع رحیم بسر انگشت ملاطفت ذیل عاطفت آنرا پوشند و بعیب جوی نکوشند و حقیر این کتاب را از کتاب دستور پشتون جی بهرام جی ملقب بسنجاه نقل کرده است

Translation: The book of the *Dinkard*, second volume, is finished with the help of the Creator God on the blessed day *Ĵamyād Yazad*, the 28th, and the month *Daē*, the 10th, *Šahanšāhī* and the month *Bahman Qadīmī*, in the year 1231 from the king of kings YAZDGARĎ ŠAHRIYĀR, according to the desire of BEHDĪN X^VARSĒDĪ RUSTAMĪ KĀMĀJĪ, endowed with enlightened opinion, and learned, knowing men, learned in the religion, full of faith (in the religion), wise, selecting the true meanings of words (lit. friend of meaning)— may God lengthen his life ! And the humble writer, full of faults, ERAČĪ ŠOHEĀBĪ, surnamed DASTŪR MIHRĪ RĀNĀ, makes it known, that wherever they find an error or a mistake with their subtle glance, they should cover it through

1. The first colophon pertained to the original codex. It says that the ms. was completed on the 24th day of the 4th month 369 A. 20 Y. by MAHVINDĀD NARĪMĀN (written ). BARTHOLOMAN reads it NARMĀHĀN, ZHss. p. 204, l. 10 and WEST NARĪMĀHĀN, *loc. cit.* BAHRĀM MIHRBĀN. A copy of this ms. was completed by ŠAHRİYĀR ARDAŠĒR (written ). ERTAŠĪB) ĒBAČ RUSTAM ĒRAČ KOBĀD IRĀNŠĀH on the 1st day of the 12th month 885 A. 20 Y. It was made from an intermediate copy completed by MARZBĀN SPENDADĀD MARZBĀN MIHRBĀN SPENDADĀD MIHRBĀN MARZBĀN DAHŠĒNĪYĀR RŪZVĒH ŠAHMĀRD. Then the ms. of ŠAHRİYĀR ARDAŠĒR was copied by MAHVINDĀD BAHRĀM ARDAŠĒR of TUKKĀBĀD. This last copy was completed on the 10th day of the 3rd month 1009 A. 20 Y.

The fourth colophon mentions BARRĀM MAHVINDĀD RUSTAM NŌSHIRĀN RUSTAM of LURRĀBĀD who says "I have seen this ms. of the *Dēnkart* and have approved it". This colophon is dated the 18th day of the 2nd month 1038 A. Y. The same statement as above is made by RUSTAM GUSTĀSP ARDĀŠIR in the undated fifth colophon (ZHSg. p. 205, ll. 4-18).

defects, but as an (exact) copy was required, I did not think it proper to make an extravagant change (in it). I have written it at the request of my great and devoted friend of old fame Dr. MARTIN HAUG SAHIB. Completed on the 7th of February 1866 A.D. The handwriting (ع = ٥ = ط) is of HOSANG JĀMĀSP DASTŪR. (The task is) rolled up (i. e. finished).

This colophon is explained by the following English dedication:

“Kārnāmehi Ardeshir pāpakān” written by the special desire of my best friend and kind benefactor (sic.) Dr. Martin Haug in some places there in original I found some gap. I copied out exact as it was without any change or alteration.

| | | |
|-------------------------|---|------------|
| Jāmāsp bāgh |) | H Jāmāspji |
| Poona, 7th January 1866 |) | Dustoor. |

M. 61 (HAUG 16).

Ms. of the Pahl. texts *Ayātkār i Vozurk Mihr* and *Handarz i Āturpāt Māhrəspandān*.

P. 27 has the following Pers. colophon:

50

تمت بالخیر و الظفر من ید اختر العبادت هوشنگ ابن الدستور جاماسپ

i. e. “Finished (parts 1 a-b) in abundance and victory by the humblest of Thy servants HOSANG, son of DASTŪR JĀMĀSP” for Dr. MARTIN HAUG. Poona 10th January 1866 (on unnumbered p. 1).

M. 62 (HAUG 17).

Ms. of the Pahl. texts *Handarz i Āturpāt i Māhrəspandān* and *Artāk Virāz Nāmak*.

Fol. 1 has in the handwriting of HAUG: “From DASTUR KHURSETJI at Poona.” The latter had perhaps copied these mss. (ZHss. p. 222, 1. 7).

50bis

M. 63 (HAUG 18, WEST H. 18).

Ms. of the Paz. *Artāk Virāz Nāmak*. with its Skr. version.

P. 196 has the following Skr. colophon:

51

1. The date in the Pers. colophon is 7th February 1866.

संवत् १४६६ वर्ष चित्र शुदि १३ भासे न दीन अर्दावीरायनामपुस्तकं एर्वदरामण
एर्वदकामदीनसुतन सुंदारण समाधानन लिखितं ॥

Translation: In the year *Samvat* 1466, on the 13th of the bright half of the month of *Caitra*, on Tuesday the book called *Ardāvīrāya* is written by ERVAD RĀM, son of ERVAD KĀMDĪN with good devotion.¹

M. 64 (HAUG 19, WEST MH. 19).

Ms. of miscellaneous contents: Paz. *Škand Vīmānik Vičār* with its Guj. version, - Av. *Vidēvdāt*, 8, 73-96 with its Pahl. and Pers. versions, etc.

- 52 The first page has the following note written by HAUG: "Presented by DASTUR KAI KHOSRU.

Surat 27th January: 1864."

M. 65 (HAUG 20).

Ms. of miscellaneous contents: Part I. *Patit Irāni, Varharām Yašt*. — Part II. *Sih Rōčak, Nirangs, Afrins*, and *Āsīrvāds*.

- 53a Fol. 18 v. has a Pers. colophon in Guj. characters, appertaining to part I, as follows:

કાતેય અલહદૃષ્ટ મન અનદહદીન માજીદીઅસનાં હેરબૂદ જાહે હેરબૂદ કાફીશ દસ્તૂર
ફાશતમ એન દસ્તૂર શેહેરીઆર વદદ દસ્તૂર મનોચેહેર એન દસ્તૂર અરજોરજી.

It gives the name of the copyist only: HERBŪD KAŪS DASTŪR RŪSTAM BEN DASTŪR ŠEHERIĀR, son of DASTŪR MANOCEHER BEN DASTŪR BARJORJĪ.

- 53b Fol. 27 v. gives the date of the part II in the *Āsīrvāda* in Parsi as follows:

بروز فلان بام فلان سال اور هزار صد و یازده از شاهنشاه یزدگرد شهباز ساسان بنامه
شهرستان خجسته ایران اند و شهر فلان انجمن جست یست

Translation: On such and such a day, in such and such a month, in the year 1111 from the king of kings YAZDAGARD ŠAHRİYĀR of the lineage of SĀSĀN, in the land of the blessed Irān, in such and such a town the assembly is convoked.

1. The colophon is translated by WEST, *Arda Viraf*, Bombay, London 1872, p. X.

यावत्स्वयंभुरमणं यावद्भुविमंडलेमं यावच्चंद्रादित्यो तावदियं पुस्तिका जयति ॥ यादृशं पुस्तके दृष्टं ॥ तादृशं लक्षधानात् लखितं ते मया ॥ यदि शुद्धं । मशुद्धं वा ॥ मम दोषो नदीअते ॥० उदकानलचौरैभ्यो ॥ मूषकेभ्यो ॥ स्तथैवच ॥ कष्टेन लखितं शास्त्रं ॥ यत्नेन परिपालयेत् ॥ नैलाद्रक्षेदुलाद्रक्षे ॥ द्रक्षे शिथि(ल) बंधनात् ॥ परहस्तगताद्रक्षे । देवं । वदति । पुस्तकं ॥

संवत् १५५५ वर्षे मार्गशीर्ष शुक्लपुक्षे (in ms. पक्षे) चोदयां तिथी सोमदिने सिंदारमदमासे बहिरामं रोजे श्रीः श्रीः अंकुलेश्वर अय्येः सुलतान महिमूद विजयराज्ये एर्वदान एर्वद होमां पुत्र एर्वद मोवदशुतेन एर्वद बहमन उगमदहिचानाम पुस्तकं समाजंदपाजंद शुभेन प्रवोधादयं ॥¹

Translation : " As long as there is the pleasure of *Sevayambhu*, as long as Mt. Meru is (standing) in the circuit of the earth, as long as the Moon and the Sun (are existing), so long this book conquers (time ?). Just as it was seen in the (original) book, so it is written attentively by me. If it is correct or incorrect, no fault should lie with me. From water, fire (and) thieves, and from rats as well one should guard with care the book which is written with pain. One should protect (me) from oil, one should protect (me) from water, one should protect (me) from loose binding, (and) one should protect (me) from going into another's hand : thus says the book.

In the year *Samrat* 1555, in (the month) *Mārgaśīrṣa*, in the bright half (of the month), on the 14th day (*tīthi*), on Monday, in the month *Spindaramada*, on the day *Bahirāma*², in *Śrī Śrī Ankulešvara*, here to-day during the victorious reign of SULTAN MAHIMŪD the book called *Ugamadahicā* (was written) with *Janda* and *Pājanda* by ERVAD BAHMAN, the son of ERVAD MOVAD, the son of ERVADĀN ERVAD HOMĀM for teaching with felicity ”.

Fol. 96 — fol. 151 : Miscellaneous ms. : Pahl. *Patit* with its Skr. and Guj. versions, *Nirang i Kūstī-bastan* with its Skr. version, and *Sih Rōcāk*.

54d

Fol. 98 v., l. 1 — fol. 97 r., l. 2 have the following Skr. colophon :

संवत् १५४९ वर्षे माहा चैत्र सुदि षष्ठ्या वारशन्यौ अय्येह श्रीः सूर्यपुरे पादसाह श्रीः माहमूद विजय राज्ये खान³ श्री सेरखान व्यापारे पंचकुलमति पातो श्रीः एर्वद वाछा मुन् एर्वद

1. I have copied this colophon as faithfully as possible from the original ms. Still I cannot understand how there can be so much difference between my copy and that of GEIGER, given on p. 11 of his "Aogemadaṣcā cin Parsentractat etc." Erlangen 1878. I mention only four main points: GEIGER has (1) *trayodacyāñ*, (2) *bahirāmarājye*, (3) *samādhānena likhitañ* at the end of the main portion which I omit, and (4) *ōhūmandalumahas*. BARTHOLOMAE makes a remark that GEIGER has based his text mainly on M. 66; he has copied also this colophon (Aog. 11), though not without errors (ZHss. p. 260, ll. 29-30, and p. 261, ll. 8-10). — 2. The date has been calculated to correspond to Monday 26th November 1498 A.D. — 3. The letter ख is written in this ms. like प, but properly speaking it is the Guj. प with the bar over it.

चांदाकेन ॥ श्रीः खमाइत वास्तव्य अध्याह्नं छाडा सुत् अध्याह्नं । साह चांद लिखापितं ॥ पडिनार्थं
गुणनार्थं उत्तरनार्थं यदि कोपि पठयति यदि कोपि गुणयति यदि कोपि उत्तरयति तस्य पुण्यं
एवं भूयात् ॥

Translation : The year *Samvat* 1549, the 6th of the bright half of the month *Caitra*, on Saturday, to-day here in *Saryapura* (Surat), during the victorious reign of the king *ŚRĪ MĀHAMŪD*, during the tenor of office of the *KHĀN ŚRĪ SER KHĀN*, (and) while the *Pañcakulas*, performed (— better प्रतिपत्तो — their functions) (this ms. has been written) by *ŚRĪ ERVAD CĀNDĀKA*, son of *ERVAD VĀCHĀ*; it has been caused to be written by *ADHYĀRŪM SĀH CĀNDĀ*, son of *ADHYĀRŪM CHĀDĀ*, residing in *Śrī Khambhāt* (Cambay), for the sake of reading, for the sake of reciting, and for the sake of copying. If anybody reads (it), if anybody recites it, if anybody copies it, (may) the merit (accruing) thereby (be for the copyist)! May it be so !

Then follows another Skr. colophon giving the Parsi date and usual **54e** Skr. *lokas* and Persian verses in Devanāgarī characters, for correct forms of which see the introduction :

पारसी संवत् ८६३ वर्षे माहा तीर रोज खुरशेद ॥ यादृशं पुस्तके दृष्टं । तादृशं लिखितं
मया । यदि शुद्धमशुद्धं वा । मम दोषो न दीयात् ॥ १ ॥ भग्नप्राष्टि कटि ग्रीवा । स्तब्धदृष्टो धोमुखं ।
कष्टेन लिखितं शास्त्रं । यत्नेन परिपालयेत् ॥ २ ॥ जलाद्रक्ष । तेलाद्रक्षे ॥ द्रक्षमांसथलबंधना ॥ द्रक्षमूषक
मूर्खेभ्यो । यावत् जीवजडो दहेत् ॥ ३ ॥

नबिस्त बमानंद बिखते सियाह । नबिसंदः गर्दद बिखाक तबाह ॥ मन् नबिस्तं आं
बमानंद रोजगार । मन् नमानम उआं बमानंद ईआदगार ॥ सरंजाम् बिस्तर जुज अज खाक नेस्त
अजो बिहिर जिहिरस्त तरीआक नेस्त ॥ चनां चूं बिदीदम् अंदरकिताब ॥ चनां चूं नबिस्तम्
दरी खबबाब ॥ अजी कोसस मन् खुदावंद मन् । रसानंद बिनेकी बिजान उबितन ॥ तुआंना
खुदावंद मानातुआं । शब उ रोज नालम जबिहिरेकुआं ॥

Translation : The year Parsi *Samvat* 863¹, the month *Tir*, the day *Khuried*.

Slokas : 1. (For translation s. colophon No. 54 c). — 2. "One should preserve with care the book written with pain, with the broken back, haunch and neck, with the fixed glance and the face downwards." — 3. "One should protect (me) from water, one should protect (me) from oil, one should protect me from loose binding, one should protect (me) from mice and fools, until sluggishness would consume the vital breath (जीवं जडो).

1. This Parsi date corresponds to the Hindu date in colophon No. 54 d, the day being Saturday, 23rd March 1498 A.D.

M. 68 (HAUG 23).

Miscellaneous ms.

It has on fol. 37 the name of the owner : આ. ફરામજી શેરીઆરજી. 56
It is undated.

M. 69 (HAUG 24).

Ms. of the *Bāj-dharṇām* of *Ardāfravaš*.

Fol. 1 r. has several names in Roman and Guj. characters : RUSTOM- 57
JEE ESPENDIARJEE, then શ્રી દાદર હોરમજની મદદ છે. પારસી દાદાભાઈ દાદાઉજી
માણુજી અશ્વપંતીકારજી હા. પે. સતતજી બીખાજી, which seem to have no connec-
tion whatsoever with the ms.

Fol. 1 v. gives the title of the text as follows :

درود و واج یشتن اردا فروش and બાજી ધરવાની ॥ અરદાફરાવશની.

Fol. 11 v. has the name of the owner of the ms.: Dustoor Cowasjee
Jumsetjee.

According to BARTHOLOMAE, the ms. is about 100 years old.

M. 70 (HAUG 25, WEST H. 25).

Ms. of *Yašts*, *Āfrīns*, *Sih Rōčaks* and *Munājāts*.

It has on fol. 195 r. the following Guj. colophon :

58a

શંવત ૧૮૪૮ ના વરખ સાવણ વદી ૩ રવેકે રોજ ૩૦ માહા ૧૦ શને । ઇઅજ
દગરદી । ૧૧૬૧ હેજરી ... દના એ કિતાબ । ઇઅશન । તા. આફરીન । તા.
શીરોજી । તા. મુનાજત । શરવે । લખી તમામ કીયી છે । એ કેતાબના લખનાર ।
મુબેદ શ્રી પા ।

Translation : In the year *Šamvat* 1848, on Sunday, the 3rd of the
dark half of (the month of) *Sāvan* (*Šrāvan*), on the 30th day (of the)
10th month, year *Iajdagardī*, 1161 A. H....On (this) day this book (of)
Yašts, and *Āfrīns*, and *Šīrojā*, and *Munājāts*, all (these texts) have
been completely written. The writer of this book (ms.) is MUBED Šrī
PĀ(RSĪ).

The *Munājāts* are composed by DĀRĀB IBN PĀHLĀN in Pers. and 58b
written in Av. characters. His name occurs on fol. 3 v., l. 7 :

سید داریاب بن پهلان

*apar sāl i yazdēkartik noh sot pančāh u haft andar būm i hindūkān
andar šahr i bharūc husravik nāmīktom ēhrpat ardasir mōbad (written
mōbēd) hāc bahar i ahrāših u ruvān-dōšūrēm rāš nipēšēm anōšak-
ruvān bavāt kē xʷat-hučinak pataš¹ kart ān-am nipēšt kuš ruvān yārētān
garōtmūnīk bavāt ēton bavāt.*

Translation: In the name of (the One) with accomplished desires, omniscient, and wise, and powerful and more powerful, forgiving, liberal in gifts, omniscient, the giver of (good) things (?), full of goodness, supreme in cause and effect, always of good name,—now I write in the name of the Creator *Ōhrmazd* (the book corresponding to) the nineteenth word (of) the *Yaθō-ahū-vairiyō*, which they call *drægubyō*,² — whose name is *Yut-dēv-dāt* — with good omen, and good end, and bodily health and the longevity of life of all good ones, (who are) the righteous workers, especially of those (persons) who write. May they consider him (them) worthy of the immortal soul, and may they hold his (their) name in good fame in this world and his (their) soul in righteousness in the spiritual world! I launch (this ms.) on the day *Xʷaršēt* and the *vañūc* month *Dē* of the year of *Yazdēkart* 957 in the land of the Hindus, in the city of *Bharūc* (Broach) of good fame and the most renowned, — (I), *HĒRBUD ARDAŠĒR MŌBAD*; I write for the sake of righteousness and love of the soul. May he be of immortal soul, who has himself incurred expenditure upon this! That (ms.) is written by me so that his soul may for ever reside in *Garōtmān*. May it be so!

M. 85 (HAUG with 35).

Ms. of the *Āfrīn i Haft Amšūsfindān* in Pāzand.

66

It has on fol. 8 v. in red ink:

(જા. ૧. ૧) પાતે ૮. સમત ૧૮૬૮ નાં વરખે ફાગન શુક્ર ૧ વાર ગરેજી રોજ ૧૦ માહા ૫ તમામ શુદ્ધ ૫ ૮ (?).

i.e. "The ms. was completed in *Samvat* 1868, on Thursday, the 1st of the bright half of the month of *Fāgun* (*Fālgun*), on the 10th day of the 5th month (Parsi) — 5 8(?)." —

1. In ms. ૧૭૭ પાતિત્ત કાર્ત, "recited a *Patik*," — 2. According to the *Nivāyat* of BAHMAN PUNJĀ, s. SBE. vol. XXXVII, p. 152, note 2; s. also DĀRĀB HORMAZDĀN'S *Nivāyat*, edited by ERVAD M. R. UNYALA, Bombay 1922, vol. I, p. 4.

M. 86 (MÜLLER 94).

It contains two mss.: 1. the beginning of *Bundahišn* Vulgata in Pahl. with Pers. translation, (fol. 1 v. -- fol. 8 v., l. 15), and 2. *Škand Vīmānīk Vičār* with the Skr. version and Pers. paraphrase (fol. 9 r. — fol. 16 v., l. 31).

The ms. is a part of a bigger ms. which J. ROMER had acquired in Surat eighty years ago. According to WEST *Šikand-Gimānīk Vičār*, Bombay 1887, p. xxvi-xxvii, ROMER had divided his ms. of 72 folios into three parts, of which one he gave to M. J. MÜLLER (i. e. M. 10, according to the old number), another to H. H. WILSON, and the third to E. NORRIS. The two latter parts are now in the India Office Library.

There is no colophon to this ms. It was written in India about 100 years ago (ZHss. p. 311, ll. 7 — 18).

M. 87 (recent acquisition).

Ms. of the Skr. version of the Pahl. *Yasn* (Y. 1 — Y. 57. 28) with the Guj. version for Y. 43 — 44. 11 c.

Fly-leaf 1 r. has the following note in pencil:

શંશકરત. મધે. ઈજ્ઞશનેતા. અવસ્તા. વગરે. અરથો.

i. e. "The meaning of the Avesta of the *Ijaine*. etc. in Sanskrit."

Fol. 2 r. (top of the page) has in good hand-writing the name of the owner in Guj., and the date of purchase as follows:

ક્રમતરીત. બેહેદીન પેશતંજી માણિકજીની છે. — તા. ૨૧ જાનેવારી ૧૮૬૬ અંગરેજીને દીને. લીધી છે.

i. e. "(The ms.) belongs to the humblest Behedīn Peštanjī Mānīkējī. — Bought on the 21st January 1836 A.D."

The owner was the editor of the "Jām-i-Jamshed."

Then follows the note of presentation:

"The ms. was presented to the Rev. Dr. O. FÜHRER with DASTUR JAMASPJĪ's best compliments 27/4/84."

Colophons of Manuscripts in the India Office
Library of London.

Ms. of the *Vidēvdāt Sāda*.

It has only the date on fol. 246, l. 14:

i.e. "Year 804 A.Y."

i.e. "This is the book (ms.) of *Vandīdād*, *Ijašne*, and *Višparad* (*Viđēvdāt*, *Yasn* and *Višp Rat*). It is very old, of about 300 to 350 years. This is (said) on authority."

Ms. of the *Vidēvdāt Sāda*.

Fol. 346 b. has the following Pahl. colophon:

1. Thus or ۛ "30" which is an error for ۛ "20"; the year is given as 1129 A.Y. in the Pers. and Guj. colophons, pertaining to this ms., Nos. 70 b and 70 c. Or perhaps ۛ stands for ۛ, thus ۛ "20 and". — 2. For the expression, cf. Suppl. pers. 29, colophons Nos. 8 b and 8 c.

disposition, (who is) a friend of the religion, a learner of the religion, a teacher of the religion, a speaker of truth, and (who is) contemplating God, son of RUSTAM, son of MĒNŌČIHR, son of MĀNAK, son of ĀSĀ, from the lineage of MŌBADĀN MŌBAD HORMAZDIYĀR RĀMIYĀR, resident of the blessed port of Surat. Everybody, who reads it, should cause forgiveness from the Lord, and immortality of the soul, and good blessings to reach the owner of this book (ms.) and on the writer of the ms. "There is (only) one path, that of righteousness, all others are contrary paths (Av. and Pahlv.). "With a glad mind (and) with the soul according to one's desires" (Av.). "Happy is that body upon which its own soul works" (Pahlv.). May the glory of the *Mazda*-worshipping religion be victorious!

70b

Fol. 348 a. has the following Pers. colophon :

فرچید یدرود شادی و رامشنی اندر روز مبارک ماه بختار بهاء مبارک اردیبهشت
امشاسفند سال اور یکهزار صد و بیست و نه از شاهنشاه یزدگرد شهریار نوشتم این کتاب
جودبوداد اندر بندر مبارک سورت هر که خواند دعا و آفرین برکاتب رساند و کاتب الحروف
من دین بنده موبد زاده موبد رستم ابن موبد بهرام ابن داراب ابن سهراب ابن مانک
ابن بیشوتن لقب سنجانه از نسل موبدان موبد نیریوسنگ دهل و نویساننده این کتاب موبد
زاده نیکنام نیک سرانجام نیک خصلت دین پرور تار دین چاشیدار دین آموختار دین دوست
موبد نوروز ابن رستم ابن مینوچهر ابن مانک ابن آسا ساکن بندر مبارک سورت از نسل
موبدان موبد هرمزدیار را میار هر که خواند دعا و آفرین و انوشه روانی برکاتب و نویساننده
این کتاب برساند.

| | |
|--------------------------|---------------------------|
| هر که خواند دعا طمع دارم | زانکه از بندهای دیندارم |
| نوشته بماند سیاه بر سفید | نویسنده را نیست فردا امید |
| نوشته بماند بخط سیاه | نویسنده گردد بخاک تباه |

It has the same contents as the above colophon.

Verses: 1. From every one who reads this I desire a blessing, as I am one of the faithful servants (of God). For verses 2 and 3 s. Suppl. pers. 48, colophon No. 16 a.

70c

Fol. 348 b. has the following Guj. colophon :

रोज श्री माह वोखतार माह श्री अरदीबेहेस्त अमशासर्फद । पार्सी सने ११२९ संवत
१८१६ नां वषं मार्गशीर्ष शुदी १० गुरौ तारीख ८ माहे रबीअलआखर सने ११७३ हेजरी एणि
दंने ए केताब तमाश थाई ॥ ए केताबनु लखनार कमतरांन दीनबंदः मुबदजादः एरवद रुस्तम
बेन बेहेरांम बेन दाराब बेन सोहोराब बेन मानक बेन पशोतन । लकब संजाणां । मुबद निरीबोसंग

धवलनी नसलनां ॥ तथा ए केतावनु लखावनार मुबदजादः नेकनांम नेकसरंजांम नेकखसलत दीनपरवर दीनचासीदार दीनआंमोजगार । मुबद नुरोज बेन रुस्तम बेन मीनोचेहेर बेन मानक बेन आसा । मुबद हरमजदीआर रांमीआरनी नसलनां बंदरे सूरतनां रेहेनार । जे कोई ए केताव पढि ते लखनारनि तथा लखावनारनि दुआ आफरीन अनोशिहरोआंती खोदा आंमोरजी पोहोचाडी ॥

It has the same contents as the above Pahl. colophon. Besides the Parsi date, it gives the Hindu date: *Samvat* 1816, Thursday, the 10th of the bright half of the month of *Mārgaśīrṣa*, and the Moham-
medan date: the 8th of *Rabī-al-ākhar*, 1173 A.H.

Z. & P. 3 (L 3).

Ms. of the *Vidēvdāt Sāda* with the *Yazišn* and *Visp Rat*.

There is no colophon.

Fol. 1 b has in a later hand :

71a

و ندیداد سعدی و با یزن و با وسپرد که کویات (sic. for کلیات) زرتشت آورده است
این خط دستور داراب نوشته و جمشید ولایتی از او آموخته است و اول پهلوی از دستور داراب
پیدا کرده یعنی در هند کسی خط پهلوی را نداشته بود دستور داراب زاهری (sic. for ظاهر)
کرده است و فران سیس انکو تیل شاکرد او بود و در هندوستان دستوران دستور داراب بود.

Translation : The *Vandidād Sāda* (written *sa'dē*), and with the *Yazišn*, and with the *Visparad*, which collected works ZARTUŠT has brought. This (hand)writing is of DASTŪR DĀRĀB, and JĀM-ĒD VILĀYATĪ has learned from it; and Pahlavi was first made known by DASTŪR DĀRĀB, i. e. (to say) in India none had the Pahlavi script (perhaps ms.) and DASTŪR DĀRĀB has brought it to light; and the Frenchman AN-QUETIL was his pupil, and in India the DASTŪRĀN DASTŪR was DASTŪR DĀRĀB.

Then follows in Guj. :

71b

વંદીદાદ તા. ઇસ્લામે વીસપરદ શાથે છે એ પોથો દશતુર દારાખને હાતનો લખેલો
છે ગનો શહી છે દશતુર દારાખ જે ગનો ખયરદાર પેહેલવીમાં તા. ફારશીમાં તા. સંસ્કરમાં
તા. નન્દેમમાં હતો તે દશતુરે પોતાને હાતે લખો છે એ પોથો દાખત(ર)શાષ્ઠે વેચાતો
લીધો એક કાષ્ઠ મોખેદને હાતથી મલેઓ શુરતમાં.

It says further that DASTŪR DĀRĀB was also well versed in Persian, Sanskrit and astrology and that this ms. which is accurately written was bought by DR. SYCE (?) from a Mōbad in Surat.

૧૧૬૧ હેબરી (sic.) એણિ દંત એ કેતાય નંદ વંદીદાદ લખી શંમપૂરણ કીયો એ દિતાયતો લખનાર કંમતરીન બંદેહે હેરવદન્દેહે હેરવદ રસ્તંમ ખીન મુખેદ દારાખ ખીન મુખેદ ફરંમરૌજી ખીન મીતોએહેરજી ખીન કિરેશાશપજી ખીન નરશંગજી પાવડીનાં ષ લખી શંમપૂરણ કીયો તા. એ કેતાયતો લખાવનાર નેકનામ નેક શરંનન્મ નેક ખસલત નેક કેરદાર નેક ગોફતાર પાક દેવનાં મુખેદ શ્રી ખેહેમનજી તુરૌજી ખીન... પોનાતો શવાય હંશલતે વાશતે તા. પોતે પહુવાને વાશતે ફરમાઈશ કરી લખાવેલ છે. જે કોઈ મુખેદ દીનદાર એ પુસ્તકે પદે અથવા પદાવે અથવા શીખે શીખાવે તે મધે સવાય અજમતો હંમખેહેર રૌશન ગરૌથમાંતમાં શ્રી લખાવનારને જાવેદાંત લખે હંસેલ થાએ અતે શ્રી રશંન પૂત ગૂઝરતે વખત મેહેર ઈઅજદની દરગાહમાં શરખર રહે તા. શ્રી દાદાર હોરમજદનાં ફજો કરંમથી ઊમેદવાર છેજી જે જે કોઈ મુખેદ દીનદાર એ પુસ્તકે પદે અતે ખૂસથી લખાવનારનાં હકમાં દોઆ કરે તેહેને હંમેશે ખુદાઈ ખૂશી રાખે ખાતે આપાદ કરે શ્રી લખાવનારનૂ દેવ તાજગી આ મોરાદ રાખે એદુન આદ એદુન તરજ આદ.

پوش کر بخطای رسی و طمانه مزین که هیچ نفس بشر از خالی خطا نبود

It has the same particulars as the above colophon. It gives further the name of the person for whom the ms. was written as MÖBAD ŠRĪ BAHMANJĪ NAVRŌZJĪ BIN...

The translation of the latter part of the colophon is as follows:

"And MÖBAD ŠRĪ BAHMANJĪ NAVRŌZJĪ BIN..... of good name, and of good end, of good character, of good deeds, speaking the truth and of pure heart has ordered to write this ms. for getting the retribution for this pious act and for his own recital. (When) any pious *Möbad* recites or makes (some one) recite, or learns or makes (some one) learn this book, may ŠrĪ the person who ordered this to be written acquire in the shining *Garōthmān* (paradise) for eternity (his) share in the retribution of this great meritorious act, and may he stand with a radiant face in the court of *Meher Yazat* at the time of the crossing of the *ŠrĪ* brilliant bridge! And I hope from the excellence and generosity of *ŠrĪ Dādār Hōrmazd*, that He may always keep any pious *Möbad*, who recites this book and gladly offers benedictions for the person who caused this to be written, joyous and prosperous, and that He may keep the heart of the person, who ordered this to be written, fresh and of attained wishes! May it be so! May it be still more so!

Verse: Conceal (it), if thou comest across a mistake, and do not reproach, because after all there is no human being without a mistake.

Z. & P. 6 (L 6).

Ms. of the *Yasn*.

73

Fol. 197 a - b has the following Pers. colophon :

روز سروش ماه ده گاه اوزیرند (sic. for اوزیرن) تمام شد تحریر فل (sic. for آل)
 تاریخ بیست و دویم ماه ربیع الاول سنه هجری ۱۱۵۲ سنه ایزد جردی ۱۱۱۰ شهنشاه ایزد جرد
 شهریار ماسان توخم بشهرستان خجسته بروج^۱ از ایران انجمن حوبست نیر اور داد^۱ و آبن دین
 مازدیسنی هیربد رستم بن دستور بهرام بن دستور اردشیر بن نوشیروان بن دھیان

Translation: (On) the day *Srōš*, the month *Deh* (10th), the *Gāh Ūzīran*, thoroughly completed on the 22nd day of *Rabī'ul-aval* 1152 A.H., (corresponding to) the year 1110 *YAZDĠARDĪ*, of the king of kings, *YAZDĠARD ŠAHRİYĀR*, of the lineage of *SĀSĀN* in the blessed town of Broach. It has sprung up from the assembly of Irān over the law and custom of the religion of the *Mazda*-worshippers (?). *HĒRBUD RUSTAM BIN DASTŪR BAHRĀM BIN DASTŪR ARDAŠĪR BIN NŌŠĪRVĀN BIN DAHYĀN* (has written).

Z. & P. 7 (formerly known as Z. & P. XXII).

Ms. of the *Bundahišn* in Paz.

74

Fol. 93 v. has the following Pers. colophon :

تمام شد این کتاب بن دھشن بروز مبارک خورشید بهاء مبارک آدر ایزد سال اور
 یکھزار و یکصد و هفتاد و چهار از یزد جرد شهریار بندر سورت کاتب الحروف من دین بندہ
 دستور زاده هیربد داراب بن دستور روستم بن دستور جمشید برادر دستور کاوس بن بهرام
 بن فرامروز

Translation: This book of the *Bundahišn* is completed on the blessed day *X'aršēd*, in the blessed month *Ādar Izad*, year 1174 from *YAZDĠARD ŠAHRİYĀR* (in) the port of Surat. The writer of the ms. am I, the servant of the religion *DASTŪR*-born *HĒRBUD DĀRĀB DASTŪR RUSTAM DASTŪR JAMŠĒD*, brother of *DASTŪR KĀVUS BIN BAHRĀM BIN FARĀMURZ*.

1. This remains obscure. The last three words seem to be اخوبست تیر اور داد but most probably it is جمست یستبد اور داد.

Z. & P. 8.

Ms. of the *Rivāyat* of KĀMĀ ĀSĀ.

It has on the 1st unnumbered page the following Pahl. Pers. note : 75a

دستور ده ساله معنی به دستور دارد در پهلوی نه صد ساله معنی نوشته است در ورق ۷۹

Translation: The word *pātišāhī* in Pahlavī has the meaning "*Dastūr*". It is nine hundred years old. The version is written on page 79.

Ms. of the *Rivāyat* of KĀMDĪN ŠĀPŪR of Cambay, Paz. in Av. characters.

Fol. 1 r. has the following invocation :

75b

و اورمزد و اماسفندان هیار و یاد او پشت [و ینام]

i.e. "And *Ō(h)rmazd* and *Amsāsfands* are helpers, and His remembrance is (like) a protector and asylum."

Then follows a short Guj. note :

એ જ્ઞાત્ય નોશ્ચારીથી હાત આવીય મલતી નથી મલવી ગણી મુશ્કેલ છે કે છે નહીં તેથી (સ)ખતીથી મેલવીય.

It says that this book (ms.) was obtained in Navsari with great difficulty, and that it is not found elsewhere.

Fol. 133 b has the Pers. colophon pertaining to this copy as follows : 75c

تمت تمام شد روز آبان ماه دی کام هاون سال اور ۳ هزار بریست . از شاهنشاه
یزدکرد شهریار ساسان و شهرستان خجسته ایران و نصبه نویسانی این کتاب نوشته شد
نویسنده بشوتن بن فریدون بن هویجی رقم کرد هر که خواناد افرین کند.

Translation: (The ms.) has been fully completed. (On) the day *Ābān*, the month *Daē*, the *Gāh Hāvan*, the year 1020 from the king of kings YAZDGERD ŠAHRİYĀR of the lineage of SĀSĀN of the blessed country of Īrān, and (in) the town of Navsari this book has been written. The scribe PEŠOTAN BIN FARĒDŪN BIN HŌMĪ has written (it). May everybody who reads it offer blessings (on him)!

Fol. 149 b has the following Paz. colophon pertaining to the original : 75d

دستور ده ساله معنی به دستور دارد در پهلوی نه صد ساله معنی نوشته است در ورق ۷۹
دستور ده ساله معنی به دستور دارد در پهلوی نه صد ساله معنی نوشته است در ورق ۷۹

Fol. 149 b has the following Pers. colophon belonging to the original: 75e

بنام ایزد. بنام دادار اورمزد رایومند خورهمند هما یزدان و مینوان و یزدان کتبان
 به نیک دهشنی خواهم نوشتن بدو^۱ اختر نیک نامه از ایران زمین به کشور هندوستان بدستوران
 و هیربدان و ده یزدان ائورنان ارشتاران واستریوشان هتخشان و دینداران و دین چاشیداران
 و دین برورتاران و دین ربانیداران و دین یوزداثرنیداران چون دستوران دین مازدیشنان از
 قصبه نوساری و چون هیربد رانان بن هوشنگ^۲ و چون مهیار^۳ بن دهیان^۴ چون هیربد چندای
 بن پالهن چون هیربد بهرام بن پالهن چون ده یود بهدین مانک بن چنگا بهدین آسای
 بن بهرام بهدین دهیان^۴ بن جانکا از قصبه قنبايد چون هیربد روان بزشک تن یوداثر هوهم
 راست گفتار چون هیربد شاپور^۵ بن هیرا و هیربد اسا بن نیریوسنک و هیربد جیوه بن خورشید
 بهدین ناخوا بن آسا بهدین بهمن سیاوخش بهدین کیام الدین آسا بهدین سیاوخش بن چندا
 بهدین لینیای^۶ بن کام الدین^۷ صد هزاران درود و نیازمندی از این بهدینان ایران زمین
 قبول و مطالع فرمایند و اورمزد امشاسفندان هیاره باد ار(د)یبهشت پناه شما اما هما وهان
 اندر هفت کشور زمین باد ایدون باد چون مان آفرینند.

Translation: In the name of God. In the name of resplendent and glorious *Hormazd*, (and of) all spiritual *Yazads* and the *Yazads* of this world and in good fortune (lit. gifts). I will write with the (help) of the two good constellations, a letter from the land of *Īrān* to the land of *India* (addressed) to the *Dastūrs*, and *Hērbuds*, and chiefs of the land, the priests, warriors, husbandmen and artisans, and the religious ones, and the teachers of the religion, and the protectors of the religion, and the propagators of the religion, and the workers in purity for the religion, like the *Dastūrs* of the *Mazda*-worshipping religion from the town of *Navsari* (and) like *HĒRBUD RĀNĀ BIN HŌŠANG*, and like *MAHIYĀR BIN DAHYĀN*, like *HĒRBUD ĀNDĀI BIN PĀLHAN*, like *HĒRBUD BAHRĀM BIN PĀLHAN*, (like) the chiefs *BEHDĪN MĀNAK BIN ĀNGĀ*, *BEHDĪN ĀSĀI BIN BAHRĀM*, *BEHDĪN DAHYĀN BIN ĀNGĀ*, from the town of *Cambay* like the *Hērbuds* of healthy soul, of pure body, of good disposition and truth-speaking, like *HĒRBUD ŠĀPŪR BIN HIRĀ*, and *HĒRBUD ĀSĀ BIN NĒRYOSANG* and *HĒRBUD JĪVAH BIN X^VARŠĒD*, *BEHDĪN NĀXVĀ BIN ĀSĀ*, *BEHDĪN BAHMAN SYĀVAXŠ*, *BEHDĪN KYĀM-UD-DĪN ĀSĀ*, *BEHDĪN SYĀVAXŠ BIN (ĀNDĀ)*, *BEHDĪN LĪNYĀI BIN KĀM-UD-DĪN*; may they accept for perusal 100,000 salutations and supplications from the

1. Ms. No. 80 of the Meherji Rana Library of Navsari which is the original has اورمزد, most probably for اورمزد. — 2. Ms. No. 80 has in a later hand کریمنده, which is, according to DHADBHAR and HODIYALA correct. — 3. Ms. No. 80 دهیان. — 4. Ms. No. 80 دهیان. — 5. Ms. No. 80 شاپور. — 6. Ms. No. 30 شاپور. — 7. For these names, cf. HODIYALA, op. cit. pp. 804-805.

The writer of this book — BEHEDĪN ĀGĀ BEHERĀNM BEN DHANJĪ BEN JIVĀJĪ DALĀL has written it. ... May God forgive (the writer), if an error has crept in while writing! (This is) certain.

Z. & P. 15.

Ms. of miscellaneous contents: *Škand Vīmānik Vičār, Mātikān i Yvīšt i Fryān, Patūt, and Pursiš-Pasow*.

Fol. 20 b has at the end of the *Patūt* the following Pers. colophon: 78

بروز اسفندارمدم بهاء دی دادارگاه او سروزیم تمام شد کتاب یتیت نوشتن من دین
بنده موبد تمورس بن فرامرز بن رستم سنجاه^۱ نوشته است هر که خواند یا آموزاند دعا افرین
بین ... رساند

Translation: The book of the *Patūt* is completed on the day *Isfandārmad*, in the month *Daē Dādār, Gāh Aivīsruthrīm*. I have written, I, the servant of the religion MōBAD TAHMŪRAS BIN FARĀMURZ BIN RUSTAM SANJĀNA. This is written. Everybody, who reads it or teaches it, should cause good wishes and blessings to reach me.

Z. & P. 17 (WESTERGAARD L 17).

Ms. of the *Yasn*.

Fol. 1 (unnumbered) has by a later hand:

ઈજશને જંદની છે. કરીઆ સાથે છે. ગની જોની છે આશરે વરસ ૩૦૦
ઈઆ ૩૫૦ ની છે પછવારે શંવત લખેલો છે.

Translation: (This) is the *Ijašne* in Jand. It is with the ritual instructions. It is very old, of about 300 to 350 years. The *Samvat* is written at the end.

Then follows a note in Guj. on the sale of the ms. by its owner, 79a
Parsi BARJORJĪ KĀVĀSĪ A. ŠANJĀMNĀM to MANCERJĪ FARĀMĪ for a sum
of three Rupees in *Samvat* 1847, *Āto Šud* 7, on the 5th day of the 1st
month (Parsi):

શંવત ૧૮૪૭ નાં વરખે આશો શુદ્ધ ૭ રોજ ૫ માહ ૧ અં^૨ ૫૨જોરજી કાવશજી
અં જંગનાં જત અમા હમારી કેતામ વેચાતી આપી છે ૩ ૩ બદલ આપી છે હમે
કરી દરદારો નધ.

1. The name is blotted out, but its traces are distinctly visible. DHALA (Catalogue) says: "the handwriting of this ms. resembles that of L 26, which was written in 1787 A.D." — 2. Abbreviation for અંધીઆર "priest".

Z. & P. 21.

Ms. of the *Nyāyishs* and *Yāsts*.

82a Fol. 1 has the following note in Guj.:

ખુરદ અવશ્તાની ક્રીતાય. ક્રીતાય ફરશ્ચશી દારાયજ દશતુરની હાતની લખેલી છે
નંમશ દશતુરનો શાગરીત કીરમોનથી શુરત મોકલાવેઆ ક્રીતાય વેદીઓગરદ¹ તા.
નેરીંગસ્તાનની સાથે.

Translation: The book of the *Khurda Avestā*. The book of *Faruash* is written by DĀRĀBJI DĀSTŪR. He was the pupil of JĀMMĀS DĀSTŪR who was sent from Kirman (with *Yt. 13* and) with the book *Vediogard* and *Nerīngastān*.

82b Fol. 277 a has the following Pers. colophon:

فرچه يد بد رود شادي و رامشني اندر روز فرخ آبان بهاء فرخنده اردی بهشت سته
يزد جردي يکهار و نود و سه بکاه اوشهن تمام شد کاتب الحروف من دين بنده ميربد زاده
ميربد مهرنوش ولد دستور بهرام ابن دستور خورشيد لقب سنجاه از نسل دستور نريوسک
دهول در قصبه نوساری کتاب نيایش و يشت و غيرها قام شد مالک اين کتاب ميربد کاوس ولد
جشيد رستم ولد هومزی ابن پيشوتن عرف کوتواله نويشانده هر که دعوی باطل باشد تمت

Translation: Completed in welfare, joy and pleasure on the auspicious day *Ābān*, in the auspicious month *Arđibahišt*, year 1093 of YAZDJĀRD, in the *Gāh Ušahin*. It is completed. The writer of the ms. am I, the servant of the religion, HĒRBUD-born HĒRBUD MIHBNŌŠ, son of DASTŪR BAHRĀM DASTŪR X^VARŠĒD, surnamed SANJĀNĀ from the lineage of DASTŪR NĒRYOSANG DAHYAL. The book of *Nyāyish* and *Yāst* etc. was written in the town of Navsāri. The owner of this book HĒRBUD KĀYUS, son of JĀMŠĒD RUSTAM, son of HŌMZĪ, son of PEŠŌTAN called KŌTVĀLA, has caused (this ms.) to be written. Any claim whatsoever will be false. It is finished.

Z. & P. 22.

Ms. of the Pahl. *Bundahišn*.

1. It is difficult to identify this book. It is probably *Vičīrkart i Dēnik* (*Vajarkard i Dēnik*). The name વેદીઓગરદ is perhaps owing to the wrong spelling in Pahl. ^{વેડો} (vičīrkart) for ^{વેડો} or ^{વેડો} (vičīrkart or vičīrkart), s. ફરવદ પેશોતન દશતુર એકેરામજી સંનંથાની વજરકરદ, દીની. Bombay 1848, pp. 5-6.

Translation: In the year *Samvat* 1817, the dark half of the month of *Āso*, the day...the blessed day *Khurdādēsāl Khudāi*, the blessed month auspicious *Farwardin Ijadī*, the year, the *Fārsī* year 1131 (of) IAJDAJARD, this book of "The Consecration of the *Bāj* and the *Patitī* recited for the soul (of the dead)" is written. He who recites or reads this book should always utter good wishes and blessings on the writer.

Then follow the usual Pers. verses of the scribes as in Suppl. pers. 48, colophon No. 16 a:

نوشته بهماند سیه بر سفید نویسنده را نیست فردا امید
نوشته بهماند بخط سیاه نویسنده گردد بخاک تپا به
من نوشتم تا بر آید روز بکار من نمانم این بهماند یادگار

Z. & P. 25 (GELDNER L 25).

Ms. of the *Xurtak Apastāk*.

Fol. 84 v. has the following note in Pers.:

بجناب الملك ممتاز الدولة جونا تن دنکین فرض جنگ بهادر دستور کاوس نذر
گذرانید بتاريخ ... محرم سنه ۱۲۲۳

Translation: DASTŪR KĀVUS presented (the ms.) to His Excellency MUMTĀZ UD-DAULA (i.e. "Chosen one of the realm") JONADHAN DUNCAN FRAZER JĀNG BAHĀDUR on the ... of *Moharram* 1223 A.H.

Z. & P. XII.

Ms. of *Nyāyīšs*, *Yāšts* and *Sih-Rōčak* with their Pahl. version.

The first fol. has in Guj. ૨૧૪ ૬૧ ૧ ૫૧૬ ૨૫૧૬૨, which has no significance for the date of the ms.

Fol. 102 a has the following Pers. colophon:

تمام شد معنی نیایش و یشت و معنی سیروزه در پهلوی نوشته شده فقیر حقیر دستور
کاوس..... دستور در سال ایزدجردی یست و چهار مطابق سنه یک هزار و صد
و هفتاد هجری بروز دیهر ماه فرخ تبر تمام شد

Translation: It is completed. The meaning of the *Nyāyīšs* and *Yāšts* and the meaning of *Sirōza* is written in Pahlavi. The poor and humble DASTŪR KĀVUS¹ ... DASTŪR ... It is completed

1. The name of the copyist is blotted out and therefore it is very difficult to read.

in the year (11)24 A.Y., corresponding to 1170 A.H., on the day *Dēmihr* of the auspicious month *Tir*.

Z. & P. XXVI (formerly Z. & P. 7).

Ms. of the *Pursišnī i Kirīyā i Yazišnī*, i.e. "Questions about the liturgy of the *Yazišnī*."

87 Fol. 22 b has the following Pers. colophon :

بروز سروش ماه مبارک دی دادار سنه ایکهزار یکصد و شش از شهنشاه یزدکرد شهریار
تتم تمام شد این کتاب پرسشی کبریای^۱ ایزدشنی تمام شد تمام شد کار من نظام شد

It says that the ms. was completed on the 17th day of the 10th month 1106 A.Y. There is at the end of the colophon the usual words of scribes: "It is fully completed, my work is put in order."

245. 280. 1A (ETHE 2847).

Ms. of the *Dasātīr*.

Fol. 1 r. has the following note :

"Presented by Lieut. Col. Hon. Kirkpatrick. 30th May 1804

"تاریخ کبران — قصه ایش یرستان"

88 Fol. 102 v. gives the date of the ms. as follows :

این کتاب مستطاب بتا ریخ نوزدهم شهر ربیع الاخر سنه ۱۲۱۴ بوقت قبل الظهر
صورت مسطر پذیرفت

Translation : "This excellent book was completed (lit. assumed the shape of writing) on the 19th of *Rabī'-al-ākhar* 1214 A.H. (= 1168 A.Y.) before midday."

830. 280. 18A.

Ms. of *Artāk Virāz* and *Saddar*.

89 Fol. 1 r. has the following note :

"Presented by Lieut. Col. Wm. Kirkpatrick. 30th May 1804."

1. Guj. ડીરીઆ, ड़ीआ, Skt. क्रिया "liturgical ceremony," then "liturgical instructions."

2572. 280. 17D (Erfé 2824). Bibliotheca Leydeniana.

Ms. of the *Kiṣṣa i Sanjān*.

92a Fol. 20 v. — fol. 21 r. has the following Pers. colophon:

فرجید بدرد شادی و راهشنی اندر روز مبارک زمیاد و بهاء مبارک بهمن سال اور
یکهزار صد و هفت از شاهنشاه یزدجرد شهریار این قصه که دستوران و بهدینان چند از ملک
ایران زمین در خلافت عمر ابن الخطاب در بلاد هند آمده سکونت اختیار کرده بودند نیشتم
اندر هندوستان در بندر مبارک سورت هر که خواند دعا آفرین بر کاتب رساند این قصه
خویشتن داری روضه آنست از دینداری که بهر شاخ و برگ اولادها شکفته است که نیم آن
بلبلان چمن میرسد هر انسان قناعتی که دل خود را در ضمائری این روضه یربار سایر
گردانید دو گوهر بصوب آتشاخ دلکشایندازد قطف و افر او را حاصل و میسر گردد و این
قصه یرتاب نوشتم از برای دستور پاک ذات خجسته صفات مینت آیات رفیع الدرجات مرکز
دایره دانش هر سیرنیس (؟) دُرغرر صدف بلاغت کاک الساء عزت و جلالت دُر درخشان
اصالت کمرگوه سمع دو گوهر و هشیاری سهی سرو باغستان دولت و بختیاری که اسم شریفش
واضح است

Fol. 25 v. has in red ink: (sic. for بیت) باین یتیت

بشهر سورت آن دستور نامی کزیده شد ز علم و شادکامی

کاتب الحروف من دین بنده موبد زاده رستم ابن موبد بهرام ابن گروثمان مکانی
داراب ابن فردوس آستانی سهراب بهشت مقام ماناک ابن نیکنام عرش مقام میشون عرف
سنگانه هر که خواند دعا و آفرین و انوشه روانی بر کاتب رساند تمیم بالخیر والطف²

Translation: Completed in welfare, joy and pleasure on the blessed day *Zamyād* and in the blessed month *Bahman*, year 1107 from the king of kings YAZDJARD ŠAHRİYĀR. I have written this tale which (narrates) — how some *Dastūrs* and *Behdīns* from the kingdom of the land of Irān having come to the land of India during the Khalifāte of 'OMAR IBN-AL-KHAṬṬĀB, had taken up their abode there, — in India in the blessed port of Surat. Everybody, who reads it, should cause good wishes (and) blessings to reach the writer. This tale of continence — it is the pleasure itself arising from religiousness which has flourished from every branch and leaf of (their) descendants, so that half of these nightingales — بلبلان — reach the flower-graden (of paradise). Every man of contentment who makes (in ms. made) his own heart wandering in the thoughts of this garden full of fruits throws two jewels in the path of that pleasant branch, gathering (whose) fruits and rejoicings (therefrom) are rendered easily attainable for him. And I have written this illus-

trious tale for the DASTŪR of holy nature, of blessed qualities, of august signs, of exalted positions, the centre of the circle of knowledge of every..., the shining pearl of the shell of eloquence, the pupil of the eye of the heaven of honour and glory, the shining pearl of the solidity (of judgment) of the pass (کمر کو) of hearing of the two jewels and of prudence, the erect cypress of the garden of wealth and prosperity, whose noble name is manifest.

With this verse.

Verse : In the city of Surat that famous DASTŪR¹ was chosen for his knowledge and happiness.

The writer of the ms. am I, the servant of the religion, MŌBAD-born RUSTAM IBN MŌBAD BAHRĀM IBN late (lit. having heaven — کروثان — as his residence) DĀRĀB IBN late (lit. having the threshold of heaven — فردوس — as his resting-place) SOHRĀB (son of) the late (lit. residing in heaven — بهشت) MĀNAK, son of the late (lit. residing in the empyrean — عرش) PEŠŪTAN of good name, called SANĪĀNA. Everybody, who reads it, should cause good wishes and blessings and immortality of the soul to reach the writer. Finished in abundance and generosity.

Fol. 23 r., l. 9 — fol. 23 v. has an epilogue giving the details as 92b above :

| | |
|-----------------------------|------------------------------|
| همین قصه ز لطف یاک داور | زین دین به نوشتن آخر |
| رسانیدم باتمام از ره داد | بما بهمت و در روز زیاد |
| میان غرق را با نقطه خوانی | سنه از یزدجردی گزیدانی |
| دعا گوید برستم ایت بهرام | هران بهدین چو خواند این نظام |
| همین امید دارم از ره دین | ز لطف و مهر دستوران و بهدین |
| صحبیح سازد کنند بر من عطائی | که گر باشد درین سهو و خطائی |
| عدو حاسدانرا گاست سازند | نسازد عیب و او را راست سازند |
| تمت تمام شد کار من نظام شد | |

| | |
|---------------------------|--------------------------|
| نویسنده را نیست فردا امید | نوشته بماند سیه بر سفید |
| من نمانم ایت بماند یادگار | من نوشتن صرف کردم روزگار |

Translation : From the felicity of the good religion and by the favour of the holy Judge I have written this same narrative to the end. I have completed it on the day *Zamyād* in the month *Bahman* in the way

1. The allusion is to DASTŪR KĀYUS MENAĪJĀM, although he is not mentioned by name. — 2. ETHÉ says that the present copy is apparently a transcript of that in the British Museum as the name of the copyist etc. are just the same, (s. ETHÉ, Catalogue).

of justice. If thou dost not know the year of (from) *Yazdġard*, read (the word) غرق with a diacritical point on the middle letter (i.e. غرق the chronogram for 1107). Every *Behdīn*, who reads this poem should pronounce good wishes on RUSTAM IBN BAHRĀM. I hope from the favour and mercy of *Dastūrs* and *Behdīns* in the way of religion that if there is an error or a mistake in this (ms.), they will correct it and do me (thereby) a favour; (and that) they will not make (it) faulty (through ignorance) but correct it, (thereby) they will diminish (weaken or destroy) enemies and enviers (of the scribe).

It has been fully completed, and my work has been put in order. (For the translation of the last two verses s. Suppl. pers. 48, colophon No. 16 a).

2718. 280. 12 F (ETHÉ 2826). Bibliotheca Leydeniana.

Ms. of the *Dasātīr*.

- 93 “According to a note on fol. 1a this copy had come into the possession of Mullā Kāus, the father of Mullā Fīrūz (who afterwards edited and translated it), in A.H. 1180 (A.D. 1766/1767) and was finally presented to Major John Malcolm (afterwards Sir John Malcolm) by the same Fīrūz.” (ETHÉ, Catalogue).

2769. 280. 8 D (ETHÉ 2983).

Ms. of the Pers. version of the *Mēnūk i Xrat*.

- 94 It has on the cover “Bibliotheca Leydeniana.”

2777. 280. D (ETHÉ 2822). Bibliotheca Leydeniana.

Ms. of the *Amšāspand Nāma*.

- 95 Fol. 124 r. has the name of the copyist:

این امشاسپند حکمه نبشته شد بخط فقیر الحقیر کیقباد ولد رستم لرهاسب بجهت یادگاری
هرکس خواند دعا طمع دارم

Translation: This knowledge — حکمه — (concerning) the *Amšāspands* is written by (lit. in the handwriting of) poor and humble KAIQOBĀD, son of RUSTAM LOHRĀSB, for the sake of (his) remembrance, I am desirous of good wishes from everybody, who reads it.

2786. 280. 8 E (ETHE 2822). Bibliotheca Leydeniana.

Ms. of the *T'adhakira i Šaikh 'Alī Hurānī* (شیخ علی حرانی) and *Am-šōsfand nāma*.

Fol. 72 v. has the following Pers. colophon:

96

تمت بالخیر کاتب الحروف احقر العباد محمد آنیس بتاريخ بیست و نهم ماه ساون سنه ۱۲۱۳
مکله (sic. for مکه) مطابق سیزدهم ماه آگست سنه ۱۸۶۰ ع

It says that the ms. was completed on the 29th of *Sāran* (*Šrāvan*) 1213 *Anno Maghī*¹ = the 13th August 186- A. D. by the humblest of servants MUHAMMAD ĀNIS.

3043. 280. 12 E (WEST Ia).

Ms. of the Pers. *Šaddar* in Zend characters with its Guj. version.

It has on the cover the name of the ms. as follows:

کتاب صد در زبان فارسی حرف زند مع ترجمه در زبان گجراتی

Fol. 8 (unnumbered) has the following note:

“Sad. dar Persian in Zend character with Gujerati version. Parsi Literature. Presented by Mr. Romer. August 31. 1837.”

Fol. 142 has the following Skr. colophon²:

97

संवत् १६३१ वर्षे ज्येष्ठ सुदि ९ बुधवासरे । उत्रा । नक्षत्रे ॥ संवत् पारसी ९४४ वर्षे रोज
आस्मान् ॥ २७ माह शहरेवर ६ गिहि उजीरण ॥ श्री भृगुकुवास्तव्य ॥ पुस्तक श्रीः सददर ।
संपूर्ण लिखतं ॥ अध्वारू कन्हक्षपुत्रे ॥ राम इति समृत^३ । तस्यपुत्र । एवंदपदम हस्ताक्षरे
लिखतं । पुस्तक श्रीः सददर समाप्तः ॥ बहिदीन् ज्ञातीयव्यगिहिल्लासुतेन^४ । बहिदीन्

1. The era mentioned in this colophon is the Magha era used in Chittagong. The 29th (i.e. the 14th of the dark half) of *Šrāvan* 1228 (not 1218) *Anno Maghī* corresponds to the 13th of August 1861 A.D.; cf. DUNAL's Chronology — prepared by JAGJIVAN GANESH JETHABHAI, Limbdi 1912, introduction by M. P. KHARAGHAT, p. 19, § 29. — 2. This colophon is translated by WEST in SBE. 24. p. XL. HODIVALA has commented on it (*Studies in Parsi History*, Bombay 1920, pp. 255-256). — 3. WEST seems to have read संभृत and translated “brought together (by the priest) RĀM.” But the word would seem to be स्मृत misspelt स्मृत which would ordinarily appear in this context; the absence of the *anuvāras* on स and त and of the instrumental termination for राम and above all the presence of इति render this reading preferable to WEST's (KHARAGHAT). — 4. For the reading of HODIVALA, (op. cit. p. 256) s. translation.

For the translation of the Persian verses s. Suppl. pers. 48, colophon No. 16 a.

The following is an attempt at a translation of their Guj. version :
1. I have written this for the sake of passing (lit. spending) the day, according to which day (?); although (पण lit. but) I do not remain, (but) this will remain — my remembrance will remain. — 2. The scribes (lit. writers) of letters (of the alphabet) become (reduced to dust), (when their) time (comes); but that which is written remains (वरआसि । जुपरिराखिकोए ?), the poor scribes become fine (गल गल ?) dust.

For the translation of the first three *śloka*s, cf. M. 66, colophon Nos. 54 c and 54 e. — The fourth *śloka* is very corrupt. It is found also at the end of the Skr. colophon to a Guj. version of the Paz. *Mēnūki Xrat* — DESAI's No. २३१ * of the library of the late ERVAD M. R. UNVALA, written on the 18th day of the 3rd month, *Saṃvat* 1610, in Daman by ERVAD JĀL son of ERVAD KĀNDĪN. Here it is less corrupt as follows :—

अक्षर मात्र पद स्वरहीनं । व्यंजन संधि वि । वर्ज्जातारफं । साधुभिरयम् । म
क्षमितव्यं । का नव । मुह्यीत साश्र । समृद्ध ॥

i.e. "Righteous men should put up with (a copy) in which (sometimes) letters, strokes (मात्र), syllables, vowels, consonants, *sandhis* and *r*-letters (रेफ) are missing (हीन, विवर्जित for विवर्जात), who does not become perplexed while caring for the correctness (समृद्धि "prosperity") of the *śāstras*?"¹

1. This *śloka* reminds us of the following verses of scribes:

که گر باشد درین سهو و خطائی - صحیح سازد کند برمن عطائی
نسازد عیب و او را راست سازند - عدو حاسد انرا کاست سازند

Ind Off., 2572, 280. 17 D, colophon No. 92 b.

and بیوش گر خطای رسی و طعنه مزین - که هیچ نفس بشر خالی از خطا نبود

Ind. Off., Z, and P, 5, colophon No. 72 b.

IV

Colophons of Manuscripts in the British Museum, London.

Zend Add. 8995.

Ms. of the miscellaneous Avesta in Pers. characters.

98

Fol. 90 r. has the following Pers. colophon :

نوشتم من دین بنده دستور رستم جا ماسپ اندر روز تیر ایزد اج اسرداد ماه قدیم سنه
۱۱۴۴ یزد جردیه فرجام یافت

It says that the ms. was completed on the 13th day of the 5th month *Qadīm* 1144 A.Y. by DASTŪR RUSTAM DASTŪR JĀMĀSP.

Zend Add. 8996.

Ms. of the *Nurtak Apastūk*.

99

Fol. 65 r. has the following Pers. colophon :

نوشته از بهر اثایه ورزی دین چاشیدار بت گفتار ستایش نیایش نیکو خصال پندیده
(بسنده بهتر) اقبال جهان فروز خالق خالق تا صد و پنجاه سالان کارفرمایند یس اج
صد و پنجاه سالان بفرزندان فرزندگان به اوسپارند خط بنده کترین خاک پای دانشوران
یکجهت دین و مازد یستان کیباد بهشت روان رستم بهرام سهراب بتاریخ روز فروردین ایزد اج
۱۹ بهمنماه قدیم سنه ۱۲۲۳

Translation: Written for the sake of the practice of the recitation (or of holiness — اشایه) of the learner of the religion, the reciter of the *Patit*, the *Satāyis*, (and) the *Nyāiš*, of good qualities, of approved fortune, world-illuminating, of the creator-like disposition...so that they may make use of it up to 150 years, and after 150 years they may entrust it to the children of (their) children. The (hand)writing is of the humblest servant, the dust of the feet of wise men, having (only) one object in view (یکجهت) — the good *Mazda*-worshipping religion, KAĪQOBĀN, son of the late (lit. heavenly-souled) RUSTAM BAHBĀM SOHRĀB, on the day *Fravardīn Yazad* (19th), the month *Bahman Qadīm*, year 1223 (A. Y).

Zend Add. 18396 (GELDNER O 1, WESTERGAARD O 384).Ms. of the *Yazīšn*.

Fol. 198 r. has the following Pers. colophon:

100

فرجبد پدرود و شادی و رامشنی اندر روز شهریور امشاسفند ماه بهمن امشاسفند سال
 اور یکہزار صد و پنج از شاهنشاه یزدگرد شهریار ساسان تخمه شهرستان ایران این کتاب
 اوستا یزشنه تمام شد کاتب حروف من دین بنده موبد بهیکہاجی ابن دستور رستم جی بن
 دستور بہرام جی لقب سنجانہ برستار آتش ورہرام ساکن قصبہ نوساری سرکار سورت داخل
 کجرات اندر بلد ہند ہر کہ خواند و یا آموزد دعای انوشہ روانی برین بنده رساند و اسلام
 (السلام) مالک این کتاب سیت صاحب موبد مانک جی سیت ولد کروٹائی اخوانی
 نوروزی سیت ارزانی (ارزانی) باد و اسلام (السلام) بیوشگر بخطای
 رسی و طعنہ مزین — کہ هیچ نفس بشر خالی از خطا نبود

Translation: Completed in welfare, and joy, and pleasure. On the day *Šahrēvar Amšāsfund*, the month *Bahman Amšāsfund*, year 1105 from the king of kings YAZDGARD ŠAHRIYĀR, from the lineage of SĀSĀN of the land of Īrān, this book of Avesta *Yazīšna* is finished. The writer of the ms. am I, the servant of the religion MŌBAD BHĪKHĀJĪ IBN DASTŪR RUSTAMĪ BIN DASTŪR BAHRĀMĪ, surnamed SANJĀNA, servant of the *Bahrām* Fire, resident of the town of Navsari (which is dependent on) the *Sarkār* of Surat (and situated) in Gujarat in the land of India. Everybody, who reads it or teaches it, should cause (good) wishes for the immortality of the soul to reach this servant, and peace. The owner of this book is SĒT ŠAHIB MŌBAD MĀNAKĪ SĒT, son of the late (lit. having his residence in the *Garōtmān*) NAVRŌJĪ SĒT. May he be worthy of it! And peace!

For the verse, cf. Z. & P. 2, colophon No. 70 b.

Zend Add. 22377.Ms. of the *Av. Visp Rat* with the Pahl. version which seems to be incomplete.

The unpaginated fol. 47 v. has the following note in Latin: Hunc 101
 librum Visparad (Vendidad Sade disemptum?) — a sacerdote pauperi
 FERIDUNO emi — Surati, Jan. 3. 1822 (Teste TAHEMURATHE MOBEDO), i.e.
 "I have bought this book Visparad (extracted from? the Vendidad
 Sade) from a poor priest named FERIDUN in Surat (in the presence of
 the witness MOBED TAHEMURATH). Jan. 3. 1822."

هیربد زاده هیربد هرمزیار بن فرامرز بن هیربد قیامدن بن هیربد کیقباد لقب سنجانه این
کتاب بروز ایران بهاء اردی بهشت سنه یزدگردی یک هزار و چهل و دو بمواذب (sic.
بوجوب for) فرمایش کنورچی بن ناهانه بهای مودی نوشته شد هر که خواند دعا کنند.

بیت

نوشته من ندانم که خواند اگر میرم به بیشک اینت بماند
نوشته بماند بخط سیاه نویسند گردد بخاک تباه

Translation: This book of the Avesta and Zand, and of the Pāzand letters, and of the Avesta and Zand letters is completed. The writer is HĒRBUD-born HĒRBUD HORMAZIYĀR BIN HĒRBUD FARĀMURZ BIN HĒRBUD QAYĀMDĪN BIN HĒRBUD KAIQOBĀD, surnamed SANJĀNA. This book was written on the day *Anērān*, and the month *Arđibahišt*, year 1042 of YAZDGARD at the request of KUNVARJĪ BIN NĀHĀNABHAI MŌDĪ. Everybody who reads (it), should pronounce good wishes.

Verses: I do not know who will read what I have written ; (even) if I die, this will undoubtedly remain.

(For the second verse s. Suppl. pers. 48, colophon No. 16 a).

Pahlavi Or. 1591 (WEST Add. Oriental 22378?).

Ms. of the Pahl. *Bundahišn*.

107

It has the following note in the handwriting of RAWLINSON :

"Bundehesh. Pehlevi Ms. copied for me at Bombay from an exemplar in the possession of Mobad Rustam, son of the famous Mobad Firoz, and the Ms. connected (corrected ?) by that learned priest probably the best Pehlevi scholar now living.

H. Rawlinson.

30. Ap. 1846."

Pahlavi Add. 24413.

This ms. has five parts.

Part III — Ms. of the *Frahang i Šāh-Nāma*.

108a

Fol. 45 v. has the following Pers. colophon :

تتمت تمام شد این کتاب فرهنگ شاهنامه بمعنوی باری عزیزیه بروز مبارک شهرپور بهاء
خجسته تشریح سال ۱۱۷۹ یک هزار و یکصد و هفتاد و نه هجری (یزدگردی sic. for)
بخیر (و) تسطیر یافت

Translation: It is completely finished. This book of the lexicon of the *Sāh-Nāma* is written (lit. has acquired the form of writing) in abundance with the help of the Creator of determination on the blessed day *Sahrēvar* in the auspicious month *Tištār Tīr*, year 1179 *Hijrī* (?).

Part IV — Ms. of the Episode of *Nōšīrvān* 'Ādel.

Fol. 57 r. has the following Pers. colophon:

108b

تمام شد این رساله نوشیروان بعون ایزد سبحان بتاریخ دوازدهم شهر ذی القعدة سنه ۱۲۲۵ هجری مقدسه مطابق یانزدهم خرداد ماه قدیم سنه ۱۱۸۹ یزد جردی و موافق بیستم دیزمبر سنه ۱۸۰۹ یکمزار و اشت صد و نه عیسوی در بندر مبارک منبى بموجب فرمایش آنصاحب مهربان کرمفرمای مسکینان میستر میجر مالکم صاحب معتمد شاهنشاه جم جاه کشورستان و اطراف [واسطه امن و] آمان که فرمان او بر ملکها بلکه از کشور روم تا هندوستان جاری و ساریت (ساری) تحریر و تسطیر یافت (sic. for ساری)

Translation: It is completed. This treatise on *Nōšīrvān* is written (lit. has acquired the form of writing) with the help of God — (may) praise (be for Him; i.e. may He be praised)! — on the 12th of the month of *Dhi-ul-Qu'adet*, year 1225 of the holy *Hijra*, corresponding to the 15th of the month of *Xurdād Qadīm*, year 1179 of *YAZDJARD*, and corresponding to the 20th of December 1809 A.D., in the blessed port of Bombay at the request of that kind *Sāhib*, generous to the poor, MR. MAJOR MALCOLM SĀHIB, the confidant of the king of kings, JĀM-JĀH (جم-جاه i.e. equal to king JĀMŠĒD in his dignity, or جم-جاه i.e. the place of assembly) of countries and environs, the centre (cause) of peace and security, such that his orders are passing over (many) countries, even from the land of *Rūm* to India.

Part V — Ms. of the Episode of *Nōšīrvān* 'Ādel and *Nūbān*.

Fol. 74 v. has the following Pers. colophon:

108c

تتمت تمام شد این رساله مجلس نوشیروان عادل بیاری داور دادگر بتاریخ دوازدهم شهر ذی القعدة سنه ۱۲۲۵ هجری مقدسه مطابق یانزدهم خرداد ماه قدیم سنه ۱۱۷۹ یزد جردی موافق بیستم دیزمبر ماه انگریزی سنه ۱۸۰۹ عیسوی در بندر معبور منبى بموجب فرمایش آنصاحب مهربان منبع الاحسان رفیع الداراج علو مکان کرمفرمای مسکینان که اسم شریف میستر مجر مالکم صاحب معتمد بالاخلاص شاهنشاه جم جاه کشورستان واسطه امن و امان که در زمانش کرک و میش بیکجاه آب میخورند و سکونت میکنند و فرمان او از پای تخت انگلستان تا تمام ملک هندوستان جاری و ساری است تحریر و تسطیر یافت

Translation: It is completely finished. This treatise on the assembly of *Nōšīrvān* the Just is written (lit. has acquired the form of writing) with the help of the just Judge on the 12th of the month

of *Dhi-ul-Qu'adet*, year 1225 of the holy *Hijra*, corresponding to the 15th of the month of *Xurdād Qadīm*, year 1179 of YAZDĠĀRD, and corresponding to the 20th of the English month of December 1809 A.D. in the thriving port of Bombay at the request of that kind lord, (who is) a fountain of beneficence, of high dignities, of exalted abode, generous towards the poor, whose noble name is MR. MAJOR MALCOLM ŠĀHIB, the confidant with complete accord of the king of kings, ĴAMĴĀH of countries, the centre (cause) of peace and security, such that in his time the wolf and the lamb are drinking water in one (and the same) place and are dwelling together, and his orders are passing from the foot of the throne of England to the whole country of India.

**Colophons of Manuscripts in the Bodleian Library
of Oxford.**

Ouseley 44.

Miscellaneous ms.

Fol. 64 - 75 : Ms. of the *Amšāsband Nāma* in Pers. verses (SACHAU, Catalogue, 1955, No. 5).

It has at the end of the text the following three verses giving the name of the author and the date of this poetical composition: 109a

چنین نظم کاندلر جهان کم بود ز یور سیاوخش رستم بود
ز هجرت نهصد و بیست و یک بگفتم من این نظم از دل توشک
بیرون کن بدین بهی یار شو ز امشاسفندان خیر دار شو

Translation: A poem like this was rare in the world. It was by RUSTAM, son of SYĀVAXŠ. In 921 *Hijrī* I composed (lit. said) this poem. Remove doubt from thy heart, be a friend in this goodness, (and) be prosperous (خیردار) through the *Amšāsbands*.

Ms. of the question about the *Barašnūm*.

Fol. 77 b has the following Pers. colophon :

109b

کاتب شیخ محمد بانر ولد شیخ کمال محمد ابن حاجی داود متوطن بندر مبارک سورت
بتاریخ بیست و هفتم به صفر المظفر سنه ۱۱۵۳ هجری در سورت صلح

Translation: The writer of the ms. is ŠĀIKH MUḤAMMAD BĀQIR, son of ŠĀIKH KAMĀL MUḤAMMAD IBN ḤĀJĪ DĀUD, resident of Surat. (It is written) on the 27th of the month of victorious *Safar* year 1153 *Hijrī* in Surat. Peace !

Ouseley 110.

Ms. of the metrical version of the *Saddar*.

Fol. 175 b has the following Pers. colophon :

110a

فرجه ید بدرود و شادی و رامشی (اندر روز) اندر روز فرخنده دین به مازستان
بماه فرخ اردیبهشت سال اور هزار نود و یک از شاهنشاه ایزد جرد شهریار از تخمه ساسان
نویشتده این کتاب روایت صد در نظم فقیر حقیر هر به مهرنوش دستور بهرام در تعبیه
جمادی قلمی شد تمت تمام.

Translation : Completed in welfare, and joy, and pleasure on the auspicious day the good *Din* (religion) of the *Mazda*-worshippers, in the auspicious month *Ardibahist*, year 1091 from the king of kings YAZDĠARD ŠAHRIYĀR from the lineage of SĀSĀN. The writer of this book of the *Rivāyat i Šaddar Naẓm* is poor and humble HĒRBUD MIHRNŌŠ DASTŪR BAHRĀM. It was written in the town (نصیب) of Navsari. Completely finished.

Ms. of some portions of the *Xurtak Apastāk*.

Fol. 176 a has the following note :

"WM. OUSELEY — Shirāz — 1811, May 9".

110b Fol. 213 b has the name of the copyist at the end of the *Bahrām Yašt* :

نوشته شد بخط کترین مهربان دستور اردشیر i.e. "In the (hand)writing of the humblest servant MIHRBĀN DASTŪR ARDAŠĒR."

Ouseley 116.

Ms. of the *Šāyest Nāšāyest* in Pers.

111 Fol. 76 b has the following Pers. colophon :

نوشته شد بخط کترین اخلق اله (better الله) جوانرد ولد خدا داد جوانرد که هرکس که خواند و کترین را خدا مرزی بدهد خداوند عالم بر هفتاد و ششت ایشان پیا مرزد هرکس که این کتاب را به دزد یا آنکه بستاند بخواند و بواپس ندهد به لعنت خدا و نفرین رسول گرفتار شود. تمام شد این کتاب در روز دین و ماه سفندارمذ ماه قدیم سنه ۱۲۲۵ هجری

Translation : (The ms.) is written in the (hand)writing of the humblest creature of God, ĠAVĀNMARD, son of XUDĀDĀD ĠAVĀNMARD. On every man who reads and gives (wishes for me) the humblest forgiveness from God, the Lord of the world will have mercy upto his (in ms. their) seventy generations. Every one, who steals this book, or takes it away (and) reads it and does not return it, will be overwhelmed by the curse of God and imprecation of the Prophet. This book is completed on the day *Dē-ba-din* (23rd) and the month *Sfandārmad Qadīm*, year 1225 A.H.

Ouseley 121.

Ms. of the Pahl. *Bundahišn* with *Rivāyats* (short rules and sentences) in Pahl.

It has on fol. 59 a the following astrological note found at the beginning of the जन्मपत्रिका in very corrupt Skr. : 112

सं. १८३३ वर्षे शा. १६९८ कार्तिक मासे वदी पक्षे ८ घटी २१ पल १५ उत्तम तैथौ भोमवासरे पुर्वाफाल्गुणी घटी २६-३५ जन्मनक्षत्रे वी (शाखा?) शुभ घटी ४-१ सुर्योदयान् गत घटी ३ पल ४५ समो बेहेदीन मेहेरवानजी वखारीआ ग्रहे भार्योयात (?) मेहेरवानजी माणिकजी अती जन्मनाम प्रतीक्षाहीत शुभं.

Then follow two astrological diagrams and the following Guj. note :

संवत ७७२ श्रावण शुदी ६ सुके सर राज संमल्य सर वज्रनां वक्तमांहां आवेया.

These notes seem to have no connection with the ms. ; except that *Samvat* 1833 must be considered as the approximate date of a part or the whole of the ms. This is the date of the birth of MEHERVĀNJI VAKHĀRIĀ's son. The second date, *Samvat*¹ 772, is the date of the arrival of the Persian Zoroastrians in Sanjan, as given on a blank page in a ms. containing the *Kiṣṣa ī Sanjān* and other tales in Persian verse, in the library of the late ERVAD M. R. UNVALA, which must be 150 years old; cf. HODIVALA, loc. cit. p. 2. The latter part of this note remains obscure. It is perhaps to be read सर (= श्री ?) राज संमल्य सर (= श्री ?) वज्रनां वक्तमांहां आवेया. In that case, the names of the king and his prime minister are not mentioned.

Ouseley 125.

Ms. of the glossary² of the religious *Rivāyats* (فرهنگ روایت دینی).

Fol. 140 b has a Pers. colophon, which says that the ms. was written in 1023 A.Y. by HERBŪD MĒNŪŪIHB BIN DASTŪR BARZŪ BIN QAVĀM-UD-DĪN BIN KAIQOBĀD BIN HORMAZIYĀR SANJĀNA. 113

1. According to S. K. HODIVALA, it should be *Šaka* 772; cf. *Parsis of Ancient India*, Bombay 1920, pp. 82-83. — 2. It is a glossary of Paz. words. It was edited by ED. SACHAU, *Neue Beiträge zur Kenntnis der Zoroastrischen Litteratur in Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien*, March 1871 p. 85 seq. (SACHAU, *Catalogue*, 1960).

Ouseley 160.

Ms. of the *Čangranghāča Nāma* (چنگرنگهاچه نامه).

- 114a Fol. 53 a has the following Pers. colophon copied from the original :

فرجبد بدروود و شادی و رامشنی بروز مینورام بیا مبارک اسد داد سال اور هزار بیست و سه از شاهنشاه ایزد جرد تمام شد و کاتب الحروف من بنده دین به مازدیسنان کیکه بن مهرجی بن رامان بن چاندا¹ و این نسخه از دین مازدیسنان نوشته شد هر که خواند دعا آفرین انوشه روانی برساند

Translation : Completed in welfare, and joy, and pleasure on the day *Mēnū Rām*, in the blessed month *Amurdād*, year 1023 from the king of kings *YAZDĀRD* (the ms.) is completed. The writer of the ms. am I, the servant of the good religion of the *Mazda*-worshippers, *KĪKA BIN MIHRĪJĪ BIN RĀMĀN BIN ČĀNDĀ*. And this book of the religion of the *Mazda*-worshippers is written. Everybody who reads it, should cause good wishes, blessings (and) immortality of the soul to reach (the writer).

- 114b The following short Pers. note says that the ms. copy was written for SIR WILLIAM OUSELEY :

از برای خاطر خاطر صاحب والا منازب بحر محیط و معدن ثنوت دریای قدردانی و قلزم سخندانی سرولیم اوسلی صاحب دام اقبالهم این نسخه را حسب الوسمه و الامکان و عجلت نوشته ام الخ

Translation : I have written this copy, taking into account convenience, possibility, and haste, for the sake of the benevolent lord, of exalted virtues, the ocean and mine of liberality, the ocean of benevolence and the sea of eloquence, SIR WILLIAM OUSELEY ŠAHIB. May his good fortune last long ! Abundance !

Ouseley 243.

Ms. of the Pahl. *Pērāmūn Yašt* with its Pers. version (cf. M. 15, colophon No. 32 b and p. 48, note 1).

- 115 It has the following note on the fly-leaf :

1. He is perhaps the same person as کیکا بن مهرجیو بن رانا, the scribe of Suppl. pers. 49, colophon No. 17 b.

این کتاب پیرامون یشت که آنرا خورده اوستا میگویند حروف پهلوی را ترجمه در فارسی نوشته شد.

i.e. "This book of the *Pērāmūn Yašt*, which is also called *Xurdaḥ Avastā*, is written in Pahlavi characters with (its) Pers. version."

Ouseley 384.

Ms. of the *Yasn*.

Fol. 200 — fol. 201 have the following Pers. colophon :

116a

تمام شد کار من نظام شد کتاب یزشنه بروز رشنه راست بهام اردیبهشت امشاسفند سال اور یک هزار صد و پنج از شاهنشاه یزدگرد شهریار سامان نغده کاتب الحروف من بنده دین به مازدیسنان موبد بهیکها بن دستور رستم بن دستور بهرام بن دستوران دستور خورشید پرستار درگاه معظم آتش ورهرام صاحب ساکن قصبه نوساری سرکار سورت داخل بلاد کجرات اندر ملک هند نوشتم بحسب فرموده شیت صاحب مهربان فیض رسان شیت صاحب موبد مانک جی شیت نوشته شد

Translation: It is completed. My work is put in order. I wrote the book of the *Yazišn* on the day *Rašn Rāst*, in the month *Ardābahišt Amšāsband*, year 1105 from the king of kings YAZDKARD ŠAHRİYĀR of the lineage of SĀSĀN, I, the writer of the ms., servant of the good religion of the *Mazda*-worshippers, MŌBAD BĒIKHĀ BIN DASTŪR RUSTAM BIN DASTŪR BAHRĀM BIN DASTŪRĀN DASTŪR X^vARSĒD, servant of the exalted abode of the Fire *Bahrām Šāhib*, resident of the town of Navsari of the *Sarkār* of Surat (situated) in the province (بلاد) of Gujaraṭ in the land of India. It was written to the order of *Šēt Šāhib*, kind and generous ŠĒT ŠĀHIB MŌBAD MĀNAKĪ ŠĒT.

Fol. 202 has the following Pers. colophon :

116b

کاتب الحروف من بنده دین به مازدیسنان موبد بهیکها بن دستور رستم بن دستور بهرام ولد دستور خورشید بن دستوران دستور هوسنگ آسا لقب سنجانان پرستار درگاه آتش ورهرام ساکن قصبه نوساری سرکار سورت داخل بلاد کجرات اندر ملک هند نوشتم و خوانیداران و آموزانیداران¹ آخ

It gives two more names in the genealogy of the writer of the above colophon, viz. DASTŪR HŌŠANG ĀSĀ surnamed SANJĀNĀN. The last three words "And those who cause to read and those who cause to teach — Abundance!" form part of the usual wishes of scribes.

1. Thus probably for the sake of euphony with خوانیداران; better آموزگاران cf. ... و آموزان و آموزگاران ... *āmōškārān ... x'ānītārān*, Suppl. pers. 1976, colophon No. 27 a; for خوانیداران, s. p. 127, note 2.

Transcription: *Vahuman u mäh fravartēn roč¹ sāl i 692 yazdē-kartik man dēn-bandak ēhrpat-zāt mihrāpān i kaihusrav mihrāpān i spandayār mihrāpān marzpān ēhrpat nipēšt pa yazatān kāmāk bavāt.*

Vahičak² kē³ man dēn-bandak bē (= pa) būm i hindūkān mat hom andar sāl i 692 yazdēkartik man dēn-bandak ēhrpat-zāt mihrāpān i kaihusrav i mihrāpān i spandadāt i mihrāpān i marzpān ēhrpat nipēšt hač bahr i čāhilak sangān u čāhil i vahuman vahrām kambāyātik nipēšt x⁴āstār hom hač x⁴ānūtārān [i] ēn nipēk kē³ apar x⁴ānīhand čāhil rād pa anōšak ruvān arzānīk dārēt čāhil hač x⁴ēš hučīnak patāš kart man nipēštār hom hač bahr i ruvān [i] ān anōšak-ruvān čāhil sangān u hač bahr i ruvān i pitarān (i) x⁴at kūš vahišt-bahr u anōšak yāvūtān ruvān-garōtmānīk bāt.

Translation: Day Bahman and month Fravardīn roč year 692 of YAZDKARD, I, the servant of the religion, HĒRBUD-born MIHRBĀN KAIXUSRO, MIHRBĀN ISPANDIYĀR MIHRBĀN MARZPĀN HĒRBUD, have written. May it be according to the will of God!

(It was on the day... of the) *vahičak* (month) that I, the servant of the religion, have come to the land of the Hindus. In the year 692 of YAZDKARD, I, the servant of the religion HĒRBUD-born MIHRBĀN KAIXUSRO MIHRBĀN ISPENDADĀT MIHRBĀN MARZBĀN HĒRBUD have written (the ms.) for the sake of ČĀHILA SANGAN and ČĀHIL BAHMAN BAHRĀM of Cambay. I desire of those, who recite this ms. that when they recite it they should consider (in ms. sing.) ČĀHIL worthy of the (prayer for his) immortal soul. ČĀHIL defrayed the expenses for it out of his own well-earned (property). I am the writer for the sake of the soul of the immortal-souled ČĀHIL SANGAN and for the sake of the soul of (my) own forefathers, so that they (in ms. sing.) may be participants of heaven and immortal (and) always having their souls in the *Garōtmān*.

1. A facsimile of this ms. was published by MILLS at Oxford in 1893. MILLS has suggested that the word *roč* (*yom*) in the first line has been interpolated in the wrong place and should have been put before *Bahman*; compare K 5, colophon No. 128 a. WEST and GELDNER agree with MILLS. We are also of the same opinion, the correctness of which is proved by *u* after *vahuman*, and secondly by the unusual formula *vahuman mäh fravartēn roč sāl i 692 yazdēkartik*. Still as the latter reading is suggested, the word *roč* in question is placed above the line between *fravartēn* and *sāl* in the transcription and the translation as in the original. — 2. SANJANA translates *سجده* (Pahl. Vendidad, p. xxxvii, l. 7) which occurs in a similar context, by "the humble one" (op. cit. p. xxxix, l. 16). Has he read *nāčīzak*, Pers. *ناچز*? At any rate, this meaning is inadmissible, just as K5, colophon No. 128a, shows clearly. — 3. Wrong ideogram for *ka*, s. FRP. 25, 2.

Fraser 258 (GELDNER O3, WESTERGAARD Ms.).

Ms. of the *Nyāyishns* and *Yāsts*.

120 Fol. 297 r. has the following Guj. colophon :

समत १७०२ वरखे माहा मिहीर रोज दिपदीन वार भूमे । जेठ वद ७ माहा रजब
तेरीक २० लखतंग दीनबंदा हे० दाराब सुत । हीरा सूरतीआ पोथी नेआस्त ईअस्त फरमाइश
करदन । ऐ० । कामदीन ऐ० । बिहराम ऐ० । रामजी अकलेसरा ओरा जंदगानी बीसीआर ॥

Translation : In the year *Sam(v)*at 1702, the month *Mihir*, the day *Dipadīn*, on Tuesday, the 7th of the dark half of (the month of) *Jeth*, the 20th of the month of *Rajab*. The writer is the servant of the religion HĪRĀ SŪRATĪĀ, son of HĒ(RVAD) DĀRĀB. Ē(RVAD) KĀMDĪN Ē(RVAD) BĪHARĀNM Ē(RVAD) RĀMJĪ AKLESARĀ has ordered (this) book of the *Nēāsts* (and) the *lasts*. (May) long life (be) for him !

bavāt etōntar bavāt pa yazatān u amahrspandān kāmāk bavāt u pērōž bavāt xʾarrēh [i] apēčak (i) vēh dēn [i] mazdyasnān.

Man (i) dēn-bandak jāmāsp hakīm i artēšēr anōšak-ruvān um ēn diptar i vištāsp yašt um dūt um pasandūt u um āfrīn kart bar nipēštār u framūtār ba framūtak i dastowar i apēčak-hīm vēhmart nipēštār i diptar i ān vazurk-zātakān framūtār i diptar (i) ēn fražast nipēšt hom omēt dārom ku har kē xʾānāt amāk rād pa nēwak-nāmī u ahrav-ruvānī ayāt kunāt pa dātār ohrmazd kāmāk bavāt.

Translation: Completed in welfare, and joy, and auspiciousness, and pleasure, with good fortune, good omen (and) the wealth of the world (lit. daily toil), the Avesta of the *Vištāsp Yašt* and the *Yazišn* and the correct *Nirangs* (i.e. rituals). I, the servant of the religion, DASTŪR VĒHMARD FARĒDŪN VĒHMARD FARĒDŪN VĒHMARD GŌPATŠĀH RUSTAM BŪNDĀR ŠĀHMARTĀN DĒNIYĀR, have written and launched from a copy of the book by BAHRĀM MARZBĀN FARĒDŪN RUSTAM BŪNDĀR, which was written for his own possession and was written from a copy of the book by XUSRŌŠĀH NŌŠĪRVĀN RUSTAM. May their souls reach for ever that best world, the shining *Garōtmān*! I who have written it for the possession of the ever-victorious, of noble descent among the *Behdīns*, residing in the land of *Ērān*, HORMAZDIYĀR, son of (the late) ŠAHRİYĀR, residing in the highest paradise,¹ and his relation², his sister's son JĀMŠĒD, son of the late (lit. who is remembered as having a soul worthy of heaven), KAİKŌBĀD YAZDĪ (of *Yazd*), so that the *mōbads* and *dastūrs* and *hērbuds* may use it with righteousness in the land of the *Hīndus* in the blessed port of Surat and that it may be (to them) a special³ legacy for the path of the good religion of the *Mazda*-worshippers. And whoever performs the *Yazišn* (ceremony) with it may remember HORMAZDIYĀR and JĀMŠĒD who have ordered (this book), in (prayers for) good name and for the pious soul, and may make (them) participate in the reward of good deeds and in righteousness. (But) when a person conceals this book from the way of the *dastūrs* of the religion, who perform the *Yazišn* (ceremony) with it, or make a copy from it, may he be impure in body and impious in soul! May this be so! And that pious man, who recites this book, or teaches (it), or performs the *Yazišn* (ceremony) with it, or makes a copy from it, may he remember us in (prayers for) good name and piety

1. For the expression comp. فردوس آستانی "having the threshold of heaven as his residence"; Ind. Off. 2572, colophon No. 92 a. — 2. Pers. قریب "relation, kinsman"; cf. K. 18, colophon No. 180, قریب is also translated by قریب, but there it means "near, about." — 3. Perhaps a synonym of MidP. *nāmōšēš*. Or does it mean "written" from *nāmāk* "a letter"?

of the soul, and then may he be of renowned body in this world and of pious soul in the spiritual one! (But) if he erases my name, (who am) the writer, and that of those of noble descent, who have ordered (this book), or if he does not remember (them), or if he alters them, may he be of ill-famed body in this world and of wicked soul in the spiritual one! And I shall be (lit. am) his accuser before the judge, the Creator ŌHRMAZD, at the assembly of ISATVĀSTAR, son of ZARTUŠT.¹ It (the ms.) was written in auspiciousness and victoriousness (on) the blessed day *Bahman* of the auspicious month *Bahman*, year 1092 (of) the king of kings YAZDKARD, son of ŠAHRIYAR, descendant of His Majesty XUSRO, king of kings, son of ŌHRMAZD, in the land of *Erān* in the city of *Kirmān*. There is (only) one path of righteousness, others are wrong paths. He is glad in body, who takes care of his soul. May he reach as soon as possible² the spiritual world of DASTŪR ĀTRŪKMIYĀN,³ son of VIŠTĀSP! May the propagators of the religion and the upholders of the religion of God attain to goodness through the religion! May every person be able to live according to his desire! He has not acquired anything, who has not acquired (the possession over his) soul, now therefore he does not acquire anything, who does not acquire (the possession over his) soul.⁴ Then there is no benefit from the demons, O, SPITĀMĀN ZARTUŠT and also there is none from him, who is an evil man, (because) if there is benefit (for) them in the beginning, then in the end there is injury (for) them.⁵ May it be so! May it be still more so! May it be according to the will of *Yazats* and *Amahrsponds*! May the glory of the spotless good religion of the *Mazda*-worshippers be victorious!

I, the servant of the religion, JĀMĀSP HAKĪM, (son) of ARDAŠĒR NŌŠIRVĀN saw this book of the *Vištāsp Yašt*, I liked it, and bestowed praise on the writer of the book, and on those, who ordered this book, by order of the DASTŪR of holy disposition.⁶ VĒHMARD is the writer of the book of those of noble descent who have ordered the book. This is completed. I have written it. I hope that every body, who reads it, would remember us in (prayer for) good name and piety of the soul. May it be according to the will of the Creator ŌHRMAZD! May it be so!

1. Comp. M. 46, colophon No. 37, and p. 52, notes 4 and 7. — 2. For reading and meaning, cf. FrP. 25. 9. — 3. This is a title of PŌŠŌTAN, son of King VIŠTĀSPA; cf. JUSTI *Namenbuch*, Marburg 1895, p. 195; SBE. 37, p. 285, note 3. — 4. Cf. BARTHOLOMAE *AirWb.* 1795. — 5. These two quotations from some unknown Avesta text are published and translated by DARMESTETER in his *Zend Avesta*, vol. III, pp. 150-151 and SBE. 4, p. 370 (2nd edition). The second quotation is translated by him as follows: "There is no benefit for men, O Zoroaster, to be obtained from him (viz. the demon)..." BARTHOLOMAE translates it by "there exists no benefit, because men can take it away" (?), cf. *AirWb.* 1861. They occur also in the colophons of the mss. Jp. 1, Jp. 3, and B 29. — 6. *gr* is probably a mistake for *gy*.

arās. kē dawāk mēnūk i dušdēn u dēv-yasnēn yātūk frāč ō martomān kīrrēnūt¹ ēstāt.

Translation: Day Āsmān (and) the *vahīčak* month *Dē(ō)* (sic. for *Dē*), I, the servant of the religion, son of a HĒRBUD, MIHRBĀN KAİKUSRU MIHRBĀN SPENDADĀT MIHRBĀN MARZBĀN BAHRĀM of the village of *Dazūk*, like the best men, recite the praise of the Bountiful, the most Righteous in righteousness among the *Yazats*, the great Ōhrmazd, i.e., I put his (praise) above much other praise. (It was on the day.....of the) *vahīčak* (month.....), in the year 692 of the king of kings YAZDKARD, (the descendant) of ŌHRMAZD, I, the servant of the religion, MIHRBĀN, who am come to the Indian city of *Kahmbāyat* (Cambay), have written this book from the ms. of HĒRBUD RUSTAM MIHRBĀN. I desire from those who read this ms. that they should remember us in the *Patīt* after (our) passing away, and (that) their souls may reside in the *Gārotmān*. "Of the Evil Spirit, the most destructive religion of the *daēva*-worshippers, the defeat (? *𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀*) and the extermination (? *𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀*) of (evil) men." (Pahl. version). There is only one path, (that) of righteousness. All those (other paths) are false paths. May (he) who is the deceiving spirit, of evil religion and pertaining to the *dēv*-worshippers, the sorcerer, be exterminated away (from) men !²

Fol. 327 b. has another Pahl. colophon, most probably in a later hand. It runs as follows: 123b

𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀
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𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀

1. This must be the reading. Better 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀, Av. 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀 is derived from the root *kar-* with *frā* "to cut asunder; to destroy by cutting asunder", comp. Skr. *kr̥*, *kr̥nāti*, *kr̥noti* "to wound, to kill" (PW). — 2. The Av. fragment is given by GELDNER as Y. 72. 11, stating that it occurs in the colophon. It is not part of the *Yasna*. Its Pahlv. is translated by WEST as follows: "Which the evil spirit of the heretical demon-worshippers, the wizard, has forced on to mankind." (SBE. 37, 464). DARMESTETER translates the Av. quotation as follows: "It is the religion, very destructive to Aśra Mainyu, which breaks to pieces the adorators of the *daēvas*, men who live in error." (ZA. 3. 180, and SBE. 4, 369, 2nd edition). BARTHOLOMAN leaves out this passage untranslated as obscure (cf. *AirWb.* 856). — 3. Better 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀. — 4. For 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀, a. Suppl. pers. 1976, colophon No. 27a, and M. 84, colophon No. 65. — 5. Better 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀 — 6. Ms. 𐬵𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀.

𐬔𐬀𐬢𐬀 𐬵𐬀𐬭𐬀𐬢𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀
 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀
 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀
 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀
 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀
 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀

Transcription: ¹*Frazaft pa drūt u šātī(k) u rāmīšn frazāmēnūt*
ēn kurāšk hač bahr i čāhīl² sangān kambāyatīk nipēšt x³āstār hom hač
x³āndārān [i] ēn nipēk apar x³ānand čāhīl rād pa anōšak-ruvān arānīk
dārēt čāhīl hač nipēstan (x³ēs?) hučīnak⁴ pataš kart man nipēštār hom
hač bahr i ruvān i ān anōšak-ruvān čāhīl sangān u hač bahr i ruvān i
pitar i x³ēs kuš vahišt-baharīk (u) anōšak yāvētān ruvān-garōtmānīk
bavāt. rōčnāmak⁵ bē nipēšom hač bahr i čāhīl kambāyatīk [u] nyākān-
ān har kē ēn kitāb x³ānēt u dārēt ayāt i ōēšān ahrav kūnēt.
māh amurtut rōč fravartīn sangān čāhīl rōčak.
māh dē(ō) (sic. for dē) rōč fravartīn čāhīl vahuman āt [ar]⁶ rōč-ak
ātur māh fravartīn rōč vahuman bahrām rōčak.
ātur māh fravartīn rōč vahrām ātar čāhīl rōčak.
māh tīr rōč anīrān dārak⁷ čāhīl rōčak.
māh dē(ō) (sic. for dē) rōč ātar mālān sangān rōčak.

Translation: "Completed in welfare and joy and pleasure. It is completed. This book is written for ČĀHIL SANGAN of Cambay. I desire of the readers of this ms. that (when) they read (it) they consider ČĀHIL worthy (of a prayer for) immortality of the soul. ČĀHIL defrayed the expenses for it from his own (wealth). I have written (this ms.) for the sake of the soul of the immortal-souled ČĀHIL, and for the sake of the soul of my own father. And thus may he (either the writer's father or the reader who complies with his request) be a

1. SANJANA omits. — 2. SANJANA (op. cit. p. xlvii) reads *Darāb* (orig. *Dārū*). — 3. For the genealogy of ČĀHIL, s. HODIVALA, op. cit. p. 126 seq. — 4. A Pahl. colophon having nearly the same wording occurs in the ms. of the Pahl. *Vidēvdāt*, PB. It is translated by SANJANA, op. cit. xiv-xlix. — 5. This must be accepted as the correct reading of the name, as it is also given in the Skr. colophon. The *Nāgarī* characters admit of no other possibility. SANJANA's *Zāl* is merely a conjecture. Moreover, *č* stands for *s* in PahlB, only in the middle or at the end of a word, as initial it represents nearly always *č*. The letter *s* is written in Pahl. *𐬰* and *𐬱*, the former being a careless orthography for *𐬰*. — 6. *𐬀𐬵𐬀𐬵* is probably an error for *𐬀𐬵𐬀𐬵*. SANJANA, op. cit. p. xlii, has *hač x³ēs x³āstak hučīnak* "from his personal well-earned capital." — 7. The book in which the dates of deaths of the members and ancestors of a Zoroastrian family are noted down. It is called in Parsi Guj. *𐬵𐬀𐬢𐬀𐬵𐬀 𐬵𐬀𐬢𐬀𐬵𐬀*. Also a list of these dates. — 8. Better omit; thus also SANJANA, op. cit. p. xlvii. — 9. Perhaps *Dārā*.

partaker of heaven and (may he be) immortal ! May his soul ever reside in *Garōtmān* !

I write down the register of the days (of deaths) of (lit. for the sake of) ČĀHIL of Cambay and his ancestors. Every body who reads or keeps this book should render their memory pious.

Month *Amurtat*, day *Fravartīn*, anniversary of SANGAN ČĀHIL.
 Month *Dē(ō)*, day *Fravartīn*, anniversary of ČĀHIL BAHMAN ĀDAR.
 Month *Ātur*, day *Fravartīn*, anniversary of BAHMAN BAHRĀM.
 Month *Ātur*, day *Fravartīn*, anniversary of BAHRĀM ĀDAR ČĀHIL.
 Month *Tīr*, day *Anīrān*, anniversary of DĀRAK ČĀHIL.
 Month *Dē(o)*, day *Ātur*, anniversary of MĀLEN SANGAN.

Fol. 328 a has the following Skr. colophon :

संवत् १३७९ वर्षे मार्गे शुदि ८ बुधे पार्सी सं. ६९२ वर्षे माह दह । राज आस्मान
 १आयहं शुंभतीर्थे^१ सुलतान श्री गयासदीन राज्यं परिपंथयती ।यवे^२ काल एरानजमीदशात्^३
 समायात पारसीज्ञातीय आचार्य कइखुस्त्रवसुत^४ आचार्य मिहिरवानस्य बहुतरं^५ मानं कागलं
 लिखापनंच^६ प्रदाय पारसी थव^७ ॥ सांगण^८सुत थव चाहिलन पुण्यार्थ एतस्य पाश्चार्त्त^९ (?) इदमं
 पुस्तकं लिखापितं । ईयस्तिजंदनाम ।यः कोऽपि पुस्तकमिदं रक्षति । पठति । तन थव चाहिलस्य
 पूर्वजानां सुक्तात्मनां तथा एतस्यानिमित्रं पुण्यं^{१०} करणीयं^{११} ॥

Translation: In the year *Samvat* 1379, on the 8th of the bright half of the month of *Mārga*(*īrṣa*), on Wednesday, the year *Pārsī Sam(vat)* 692, the month *Dai*, the day *Āsmān*, to-day here, in the auspicious holy place (i.e. in the fire-temple), when the SULTĀN ŚRĪ GAYĀSADĪN was extending (his) kingdom, at that time this book *Jand lasnī* was written for (augmenting) the meritorious deed of the trader ČĀHILA, son of SĀNGANA, the Parsi trader, by the priest MIHIRVĀNA, son of KAIXHUSRAVA, the priest pertaining to the *Pārsī* caste, who had come from the country of *Erānjamīn*, having accepted a written (invitation contained in a) letter couched in very respectful terms. Whoever protects this book or reads it should perform a specific good deed for the redeemed souls of the ancestors of ČĀHILA and for the latter.

1. SANJANA, op. cit. pp. xlvii - xlviii अधिस्तंभतीर्थे ? "in the vicinity of the Sacred Atash-Behrām." — 2. SANJANA त्येवं. — 3. SANJANA इरानजमिनेदशात्. — 4. SANJANA कैयु-
 श्रवसुतः. — 5. SANJANA बहुतरं. — 6. SANJANA लिखापनंच. — 7. It is written somewhat
 like थव (?). It is, according to HODIVALA, व्यव, a short form of Skr. व्यवहारक "trader,
 merchant" (op. cit. p. 125 seq.). — 8. SANJANA सांगण. — 9. SANJANA पाश्चार्त्त. — 10. SANJANA
 निमित्रं. — 11. A colophon having nearly the same wording pertaining to a ms. of the
Yidēdāt PB is translated by SANJANA, op. cit. Introd. xlviii.

Codd. Irān. 7 (K 7).

PROF. WESTERGAARD gives the contents of the ms. in Danish as follows :

"(1) Vispered in Zend and Pehlevi, about 400 years old, runs upto the white pages.

(2) Khordah Avesta with Prakrit translation (i.e. Gujarati).

(3) Questions and answers or explanations from the Persian Behdins, as to how the ceremonies with the Parahom (Sanskrit *prag-num*) ought to be performed."

124

Fol. 256 b has the following Pers. colophon :

کاتب الحروف من بنده دین به مازدیسنان هیربد زاده هیربد برزو بن قوام الدین
بن کبکباد بن هرمزیار لقب سنجانان پرستار آتش وهرام نبشته شد در قصبه نوساری داخل
بلاد گجرات بروز استاد ماه سرداد سال اور هزار نه از شاهنشاه یزدگرد شهریار از تغه
ساسان من کتاب نقل کردم از دفتر دستور نوشیروان دستور شهریار کرهانی هر که این کتاب
خواند یا آموزاد بر این بنده آفرین انوشه روانی در جهان رساناد و درود بر آنکس باد که این
کتاب خواند و ما را به نیکی یاد آرد

غریق رحمت یزدان کسی باد که کاتب را بالحمدی کند یاد
گریا کره کر خاور که تویی ندو ممتای روان پیر برزو را بخشی و بیخشای

Translation: The writer of the ms. (am) I, the servant of the good religion of the Mazda-worshippers HĒRBUD-born HĒRBUD BARZŪ BIN QAVĀM-UD-DĪN BIN KAIQOBĀD BIN HORMAZIYĀR, surnamed SANJĀNĀN, servant of the *Bahrām* Fire. It is written in the town of Navsari, in the province of Gujarat, on the day *Āstād* of the month *Mūrdād* (the 5th), the year 1009 from the king of kings YAZDGARD ŠAHRİYĀR from the lineage of SĀSĀN. I have copied (this) book from the ms. of DASTŪR NŌŠIRVĀN DASTŪR ŠAHRİYĀR KERMĀNĪ. Everybody, who reads this book or teaches it, should cause blessings and immortality of the soul to reach this servant in (this) world. And may welfare be to that person, who reads this book and remembers us in goodness!

Verses: May that person be immersed in the mercy of God, who remembers the writer with praise. O merciful One, Doer of good deeds, Supporter, Who art without a peer and equal! Forgive and be merciful to the soul of old BARZŪ.

Codd. Iran. 8 (K 8).

Ms. of the *Vīsp Rat i Gahanbār*.

Fol. 1 r. has in a corner the name of the ms. and the copyist in **125a Pers.**:

کتاب ویسفرده کهنبار از دست دستور کاوس ولد فریدون منجم بطریق اهد (for اهل ایران sic.)

ie. "The book of the *Visp Rat Gahanbār* written by DASTŪR KĀVUS, son of FARĒDŪN, the astrologer, according to the manner of the people of Irān."

Fol. 128 v. gives, besides the same particulars, the date of the death of DASTŪR KĀVUS as follows: 125b

این کتاب بخط مرحوم دستور کاوس ولد دستور فریدون منجم نوشته شد و تاریخ وفات کاتب بتاريخ ۳ فروردین ماه اردیبهشت سنه ۱۱۴۹ یزدجردی

i.e. "The 3rd day *Ardibahist* of the month *Farvardin*, 1149 A.Y."

Codd. Iran. 9 (K 9).

Ms. of the *Vidēvdāt Sāda*.

Fol. 701 seq. has the following Pahl. colophon:

126

[illegible]

of the religion, MÖBAD DĀRĀB, have made a copy from that on the day *Dēpdīn* and the month *Xūrdād* and the year 1115 of YAZDGARD, the king of kings, descendant of His Majesty XUSRO, the king of kings, son of ŌHRMAZD. And everybody, who reads it, or teaches it, or makes a copy from it, or performs the *Yazišn* ceremony with it, should remember us in (the prayer for) good name and (for) the immortal soul. And then may he be of renowned body in this world and of pious soul in the spiritual one, who does not erase my name from it, (mine) who am the writer! And (may) he who erases my name from it (be) of ill-famed body in this world and of wicked soul in the spiritual one! I shall be (his) accuser before the judge, the Creator ŌHRMAZD, I, the servant of the religion, DĀRĀB, son of late (lit. residing in *Garōtmān*) SOHRĀB. There is (only) one path, that of righteousness, all others are contrary paths. This book of *Vidēvdāt* is completed.

Codd. Iran. 10 (K 10).

Ms. of the *Vidēvdāt*.

Fol. 294 has the following Guj. colophon :

127

સંવત ૧૮ નાં વરખે રોજ ૧૫ દયમેહર દાદાર અહુરમજ માહા ૯ આદર ઇઅજરદી
શને ઇઅજરદી ૧૧ એ દીને એ કેતાય શ્રી વંદીદાદ તમામ થાઈ ૧ એ કેતાયને
લખનાર મોખેદ કાઉસ બેન માણુક બેન જમશેદ બેન સેહેરીઆર બેન બરજોર શહીઆનાં
લકખે નોસારીનાં.

It says that the ms. was completed on the 15th day of the 9th month 11 .. A.Y., corresponding to *Samvat* 18 .. by MÖBAD KĀUS BEN MĀNAK BEN JAMĒD BEN SEHERYĀR BEN BARJOR ŠAHĪĀNĀM, surnamed NŌSĀBĪNĀM.

Codd. Iran. 11 (K 11).

Ms. of the *Visp Rat* with the ritual.

Fol. 317 b has only the date :

128

સવત ૧૭૦૩ વરજે માહા. માગસર વદ ૧૪ સમત પારસી ૧૦૧૬ ઈઅજરદી માહા
અરદેબેહસ્ત વીસપરત કરદયા સમેત સમાપત ॥

i.e. "The *Visp Rat* with the ritual completed in *Samvat* 1703, on the 14th of the dark half of the month of *Māgsar*, corresponding to 1016 A.Y.; month *Ardēbēhēst*."

BIN HĒRAVAT DĀRĀB BIN HĒRAVAT FRĀMRŌZĪ BIN MĪNŌŪHIRZĪ PĀVAḌĪ. This is written. Everybody, who reads it or teaches it, should cause good wishes (and) of good-heartedness and joyfulness, and immortality of the soul to reach the servant of the religion, (who is) the writer. Then I desire of those, who teach it, that when they see (sing.) any error in this (ms.), they should correct it at once. It would be doing a favour. God will keep him joyful in the spiritual world. May it be so ! May it be still more so ! There is (only) one path, which is of righteousness, all others are contrary paths. The book of Avasta is completed. I have written it completely, year 1170.

A short note in Pers. on the purchase of the ms. is at the end 129b of the Guj. table of contents as follows:

این کتاب مالق (مالک sic. for مالک) موبد شاپور ولد چشید برای خود خرید کردم روز
سروش ماه مهر سنه ۱۱۸۵ یک هزار یک صد و هفتاد و شش (sic. for شش) خرید کردم که خواند
دعا و آفرین کند بهشت رشد (بهشت رسد sic. for رسد).

It says that the ms. was bought by MŌBAD ŠĀPŪR, son of ĴAMŠĒD on the 17th day of the 7th month 1185 (in figures, but 1176 in words) A.Y.

Codd. Iran. 13 (K 13).

Ms. of the *Fravardēn Yašt* (Yt. 13).

At the beginning of the ms. there is the following note in Guj.: 130a

એ કેતાય શી ફરવખશીની છે તમામ શદ છે હેનો લખનાર નેકનામ નેક શરજાણુ
દીન દોશ્વેતો મોખેદ ફલાનો ખીન મોખેદ ફલાનો વલદે ફલાણુ તોખમે ફલાનો નશ્વે
ફલાનો એ કેતાય લખી છે હેમો લખનાર ચૂકા હોએ તો લખનારને માફ કરે એ કેતામે
કોઈ બને ઈઆ બનવા લખ જાએ ઈઆ કોઈ ઉતારે ઈઆ કોઈ શીખે ઈઆ કોઈને
શીખવે તો લખનારને દુવા આફરીન કરો ઈઆને કોઈ ચોરે તો એ કેતાખનાં લખનાંરનો
ગૂનેગાર થા શહી. લખનારને ખેહેશ હોજો.²

Translation: This book is of Š(r)ī *Faravakhšī*. It is wholly correct. Its writer is MŌBED so and so, son of MŌBED so and so, from the origin¹ of so and so, from the lineage of so and so. This book is written. If the writer has made an error in it, they should pardon the writer. If a person recites from this book, or if he takes it away for reciting, or if a person copies it, or if a person learns from it, or if he teaches another from it, he should pronounce good wishes

1. Pers. تخم "seed." It seems that the word is used here in the sense of "forefather."

— 2. It is nothing else but the form of a regular Guj. colophon.

and blessings on the writer; or if a person steals it, he becomes guilty before the writer of this book. It is certain. May Heaven be (in store) for the writer!

130b

Fol. 56 b has the following Pahl. colophon with its interlinear Pers. translation:

۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 فرج فد ۶۴ دروده ۶۵ و شاده ۶۶ فرح ۶۷ و رامشن ۶۸ اندر روز
 نوکس ۶۹ لکس ۷۰ رولک ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 سروش اشو ۹۱ فرزگر ۹۲ اج ماه ۹۳ دي ۹۴ اج قرار ۹۵ موافق ۹۶ رواج
 و ۹۷ ۹۸ ۹۹ ۱۰۰ ۱۰۱ ۱۰۲ ۱۰۳ ۱۰۴ ۱۰۵ ۱۰۶ ۱۰۷ ۱۰۸ ۱۰۹ ۱۱۰ ۱۱۱ ۱۱۲ ۱۱۳ ۱۱۴ ۱۱۵ ۱۱۶ ۱۱۷ ۱۱۸ ۱۱۹ ۱۲۰ ۱۲۱ ۱۲۲ ۱۲۳ ۱۲۴ ۱۲۵ ۱۲۶ ۱۲۷ ۱۲۸ ۱۲۹ ۱۳۰
 وه دینات ۱۲۱ بندر ۱۲۲ سورت ۱۲۳ و سال ۱۲۴ بر هزار ۱۲۵ ونود ۱۲۶ پس ۱۲۷ اج سال
 ۱۲۸ ۱۲۹ ۱۳۰ ۱۳۱ ۱۳۲ ۱۳۳ ۱۳۴ ۱۳۵ ۱۳۶ ۱۳۷ ۱۳۸ ۱۳۹ ۱۴۰ ۱۴۱ ۱۴۲ ۱۴۳ ۱۴۴ ۱۴۵ ۱۴۶ ۱۴۷ ۱۴۸ ۱۴۹ ۱۵۰ ۱۵۱ ۱۵۲ ۱۵۳ ۱۵۴ ۱۵۵ ۱۵۶ ۱۵۷ ۱۵۸ ۱۵۹ ۱۶۰
 من ۱۶۱ به ۱۶۲ اژ ۱۶۳ یزدجرد ۱۶۴ شاهانشاه ۱۶۵ شهریاران ۱۶۶ من ۱۶۷ دین ۱۶۸ بنده
 ۱۶۹ ۱۷۰ ۱۷۱ ۱۷۲ ۱۷۳ ۱۷۴ ۱۷۵ ۱۷۶ ۱۷۷ ۱۷۸ ۱۷۹ ۱۸۰ ۱۸۱ ۱۸۲ ۱۸۳ ۱۸۴ ۱۸۵ ۱۸۶ ۱۸۷ ۱۸۸ ۱۸۹ ۱۹۰ ۱۹۱ ۱۹۲ ۱۹۳ ۱۹۴ ۱۹۵ ۱۹۶ ۱۹۷ ۱۹۸ ۱۹۹ ۲۰۰
 جاماسب ۱۹۱ دستور ۱۹۲ حکیم ۱۹۳ اردشیر ۱۹۴ نوشیروان ۱۹۵ زراثشت ۱۹۶ جاماسب
 ۲۰۱ ۲۰۲ ۲۰۳ ۲۰۴ ۲۰۵ ۲۰۶ ۲۰۷ ۲۰۸ ۲۰۹ ۲۱۰ ۲۱۱ ۲۱۲ ۲۱۳ ۲۱۴ ۲۱۵ ۲۱۶ ۲۱۷ ۲۱۸ ۲۱۹ ۲۲۰ ۲۲۱ ۲۲۲ ۲۲۳ ۲۲۴ ۲۲۵ ۲۲۶ ۲۲۷ ۲۲۸ ۲۲۹ ۲۳۰ ۲۳۱ ۲۳۲ ۲۳۳ ۲۳۴ ۲۳۵ ۲۳۶ ۲۳۷ ۲۳۸ ۲۳۹ ۲۴۰
 شاور ۲۴۱ بخت ۲۴۲ آفرین ۲۴۳ نوشتن ۲۴۴ و فراج ۲۴۵ هشتم ۲۴۶ اج ۲۴۷ بهر ۲۴۸ مزد
 ۲۴۹ ۲۵۰ ۲۵۱ ۲۵۲ ۲۵۳ ۲۵۴ ۲۵۵ ۲۵۶ ۲۵۷ ۲۵۸ ۲۵۹ ۲۶۰ ۲۶۱ ۲۶۲ ۲۶۳ ۲۶۴ ۲۶۵ ۲۶۶ ۲۶۷ ۲۶۸ ۲۶۹ ۲۷۰ ۲۷۱ ۲۷۲ ۲۷۳ ۲۷۴ ۲۷۵ ۲۷۶ ۲۷۷ ۲۷۸ ۲۷۹ ۲۸۰ ۲۸۱ ۲۸۲ ۲۸۳ ۲۸۴ ۲۸۵ ۲۸۶ ۲۸۷ ۲۸۸ ۲۸۹ ۲۹۰
 و ثواب ۲۹۱ انوشه ۲۹۲ روات ۲۹۳ کروتانی ۲۹۴ جای ۲۹۵ و مکان ۲۹۶ موبد ۲۹۷ رستم ۲۹۸ جیو
 ۲۹۹ ۳۰۰ ۳۰۱ ۳۰۲ ۳۰۳ ۳۰۴ ۳۰۵ ۳۰۶ ۳۰۷ ۳۰۸ ۳۰۹ ۳۱۰ ۳۱۱ ۳۱۲ ۳۱۳ ۳۱۴ ۳۱۵ ۳۱۶ ۳۱۷ ۳۱۸ ۳۱۹ ۳۲۰ ۳۲۱ ۳۲۲ ۳۲۳ ۳۲۴ ۳۲۵ ۳۲۶ ۳۲۷ ۳۲۸ ۳۲۹ ۳۳۰ ۳۳۱ ۳۳۲ ۳۳۳ ۳۳۴ ۳۳۵ ۳۳۶ ۳۳۷ ۳۳۸ ۳۳۹ ۳۴۰
 این ۳۴۱ موبد ۳۴۲ مانک ۳۴۳ جیو ۳۴۴ بزرگ ۳۴۵ و بزرگ ۳۴۶ زاده ۳۴۷ سلسله ۳۴۸ موبدان
 ۳۴۹ ۳۵۰ ۳۵۱ ۳۵۲ ۳۵۳ ۳۵۴ ۳۵۵ ۳۵۶ ۳۵۷ ۳۵۸ ۳۵۹ ۳۶۰ ۳۶۱ ۳۶۲ ۳۶۳ ۳۶۴ ۳۶۵ ۳۶۶ ۳۶۷ ۳۶۸ ۳۶۹ ۳۷۰ ۳۷۱ ۳۷۲ ۳۷۳ ۳۷۴ ۳۷۵ ۳۷۶ ۳۷۷ ۳۷۸ ۳۷۹ ۳۸۰ ۳۸۱ ۳۸۲ ۳۸۳ ۳۸۴ ۳۸۵ ۳۸۶ ۳۸۷ ۳۸۸ ۳۸۹ ۳۹۰
 بهشتیان ۳۹۱ بندر ۳۹۲ مبارک ۳۹۳ سورت ۳۹۴ که ۳۹۵ هر ۳۹۶ کس ۳۹۷ خواناد
 ۳۹۸ ۳۹۹ ۴۰۰ ۴۰۱ ۴۰۲ ۴۰۳ ۴۰۴ ۴۰۵ ۴۰۶ ۴۰۷ ۴۰۸ ۴۰۹ ۴۱۰ ۴۱۱ ۴۱۲ ۴۱۳ ۴۱۴ ۴۱۵ ۴۱۶ ۴۱۷ ۴۱۸ ۴۱۹ ۴۲۰ ۴۲۱ ۴۲۲ ۴۲۳ ۴۲۴ ۴۲۵ ۴۲۶ ۴۲۷ ۴۲۸ ۴۲۹ ۴۳۰ ۴۳۱ ۴۳۲ ۴۳۳ ۴۳۴ ۴۳۵ ۴۳۶ ۴۳۷ ۴۳۸ ۴۳۹ ۴۴۰
 ایاف ۴۴۱ آموزاد ۴۴۲ ایاف ۴۴۳ نقل ۴۴۴ ازين ۴۴۵ کناد ۴۴۶ روات ۴۴۷ موبد ۴۴۸ رستم ۴۴۹ جیو ۴۵۰ و
 ۴۵۱ ۴۵۲ ۴۵۳ ۴۵۴ ۴۵۵ ۴۵۶ ۴۵۷ ۴۵۸ ۴۵۹ ۴۶۰ ۴۶۱ ۴۶۲ ۴۶۳ ۴۶۴ ۴۶۵ ۴۶۶ ۴۶۷ ۴۶۸ ۴۶۹ ۴۷۰ ۴۷۱ ۴۷۲ ۴۷۳ ۴۷۴ ۴۷۵ ۴۷۶ ۴۷۷ ۴۷۸ ۴۷۹ ۴۸۰ ۴۸۱ ۴۸۲ ۴۸۳ ۴۸۴ ۴۸۵ ۴۸۶ ۴۸۷ ۴۸۸ ۴۸۹ ۴۹۰
 روان ۴۹۱ من ۴۹۲ نوشتار ۴۹۳ را ۴۹۴ فہ ۴۹۵ اشای ۴۹۶ یاد ۴۹۷ کشید ۴۹۸ اورا ۴۹۹ کتی
 ۵۰۰ ۵۰۱ ۵۰۲ ۵۰۳ ۵۰۴ ۵۰۵ ۵۰۶ ۵۰۷ ۵۰۸ ۵۰۹ ۵۱۰ ۵۱۱ ۵۱۲ ۵۱۳ ۵۱۴ ۵۱۵ ۵۱۶ ۵۱۷ ۵۱۸ ۵۱۹ ۵۲۰ ۵۲۱ ۵۲۲ ۵۲۳ ۵۲۴ ۵۲۵ ۵۲۶ ۵۲۷ ۵۲۸ ۵۲۹ ۵۳۰ ۵۳۱ ۵۳۲ ۵۳۳ ۵۳۴ ۵۳۵ ۵۳۶ ۵۳۷ ۵۳۸ ۵۳۹ ۵۴۰
 تن ۵۴۱ حسرب ۵۴۲ فہ ۵۴۳ مینو ۵۴۴ روات ۵۴۵ کروتانی ۵۴۶ باد ۵۴۷ اگر ۵۴۸ نام ۵۴۹ موبد
 ۵۵۰ ۵۵۱ ۵۵۲ ۵۵۳ ۵۵۴ ۵۵۵ ۵۵۶ ۵۵۷ ۵۵۸ ۵۵۹ ۵۶۰ ۵۶۱ ۵۶۲ ۵۶۳ ۵۶۴ ۵۶۵ ۵۶۶ ۵۶۷ ۵۶۸ ۵۶۹ ۵۷۰ ۵۷۱ ۵۷۲ ۵۷۳ ۵۷۴ ۵۷۵ ۵۷۶ ۵۷۷ ۵۷۸ ۵۷۹ ۵۸۰ ۵۸۱ ۵۸۲ ۵۸۳ ۵۸۴ ۵۸۵ ۵۸۶ ۵۸۷ ۵۸۸ ۵۸۹ ۵۹۰
 رستم ۵۹۱ جیو ۵۹۲ و من ۵۹۳ نوشتار ۵۹۴ را ۵۹۵ هسترد ۵۹۶ ایاف ۵۹۷ افکشید ۵۹۸ ایاف
 ۵۹۹ ۶۰۰ ۶۰۱ ۶۰۲ ۶۰۳ ۶۰۴ ۶۰۵ ۶۰۶ ۶۰۷ ۶۰۸ ۶۰۹ ۶۱۰ ۶۱۱ ۶۱۲ ۶۱۳ ۶۱۴ ۶۱۵ ۶۱۶ ۶۱۷ ۶۱۸ ۶۱۹ ۶۲۰ ۶۲۱ ۶۲۲ ۶۲۳ ۶۲۴ ۶۲۵ ۶۲۶ ۶۲۷ ۶۲۸ ۶۲۹ ۶۳۰ ۶۳۱ ۶۳۲ ۶۳۳ ۶۳۴ ۶۳۵ ۶۳۶ ۶۳۷ ۶۳۸ ۶۳۹ ۶۴۰
 یاد ۶۴۱ نه ۶۴۲ کشید ۶۴۳ اورا ۶۴۴ فہ ۶۴۵ کیتی ۶۴۶ تن ۶۴۷ دسرب ۶۴۸ اورا ۶۴۹ فہ ۶۵۰ مینو
 ۶۵۱ ۶۵۲ ۶۵۳ ۶۵۴ ۶۵۵ ۶۵۶ ۶۵۷ ۶۵۸ ۶۵۹ ۶۶۰ ۶۶۱ ۶۶۲ ۶۶۳ ۶۶۴ ۶۶۵ ۶۶۶ ۶۶۷ ۶۶۸ ۶۶۹ ۶۷۰ ۶۷۱ ۶۷۲ ۶۷۳ ۶۷۴ ۶۷۵ ۶۷۶ ۶۷۷ ۶۷۸ ۶۷۹ ۶۸۰ ۶۸۱ ۶۸۲ ۶۸۳ ۶۸۴ ۶۸۵ ۶۸۶ ۶۸۷ ۶۸۸ ۶۸۹ ۶۹۰
 روان ۶۹۱ دروند ۶۹۲ باد ۶۹۳ هش ۶۹۴ هممال ۶۹۵ هستم ۶۹۶ فہ ۶۹۷ داور ۶۹۸ دادار ۶۹۹ اورمزد
 ۷۰۰ ۷۰۱ ۷۰۲ ۷۰۳ ۷۰۴ ۷۰۵ ۷۰۶ ۷۰۷ ۷۰۸ ۷۰۹ ۷۱۰ ۷۱۱ ۷۱۲ ۷۱۳ ۷۱۴ ۷۱۵ ۷۱۶ ۷۱۷ ۷۱۸ ۷۱۹ ۷۲۰ ۷۲۱ ۷۲۲ ۷۲۳ ۷۲۴ ۷۲۵ ۷۲۶ ۷۲۷ ۷۲۸ ۷۲۹ ۷۳۰ ۷۳۱ ۷۳۲ ۷۳۳ ۷۳۴ ۷۳۵ ۷۳۶ ۷۳۷ ۷۳۸ ۷۳۹ ۷۴۰
 فہ ۷۴۱ انجمن ۷۴۲ اسد ۷۴۳ واستر ۷۴۴ زرتشتان ۷۴۵ چوت ۷۴۶ قریب ۷۴۷ يك ۷۴۸ هزار ۷۴۹ سال

۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 بود که انجمن موبدان و بهدینان اج ایران شهر به او
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 گشته هندوان آمده اند کتاب فره وهرام یشت نزد او
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 شاف نه بود و شاخ درخت هوم هم نه داشته
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 اند يك درختی دیگر به جای هوم در یزشت کار به
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 کرد اند و کترین چون یاسخ نامه اج نزد دستوران
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 ایران شهر با قدری شاخ درخت هوم آورده بودم
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 چون ارجمندان فراسرز جیو و بهمن جیو و نوروزجیو فرزندان
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 موبد رستم جیو به بنده مهربانی و لطف کرد اند و بنده
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 چون خجالت داشت و دست رس به چیزی دیگر نه بود که
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 قابل آت ارجمندان بود این کتاب فره وهرام یشت نوشت
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 با آن قدری شاخ درخت هوم که داشت به عنوان
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 پیش کش هدیه کردم که در هر وقت که یزشت کار
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 فرمایند انوشه به روات یر قنوح موبد رستم جیو
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 برسانند خواهشی ام که چون بنده در نوشتن دستکاهی
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 نه داشتم شکستگی این نوشته را
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 معاف فرمایند که یزدان و امشاسفندان کامه باد
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 شاد آن تن کش ورزید روان خوش

bē (= pa) bandak mīhrbānī(k) u lutf kart hand u bandak čiyōn khijālat dāšt¹¹ u dast-ras bē (= pa) čč i dīgar¹² nē but kē qābil i ān arjōmandān bavāt ēn kitāb i frēh[oh]arām yašt nipēst bā¹ (= apāk) ān qadrī šāx i draxt i hōm kē dāšt¹¹ bē (= pa) 'unwān i pēš-kaš hadya kart-om ku⁷ andar¹³ har gās pa yazišn kār framāyēnd anōšak bē (= pa) ruvān i purr futūh i magupat rōstaxmjiw bē rasand x'ālišnīk hom ku⁷ čiyōn bandak andar¹³ nipēstan ²dast-gāhī(k) nē dāšt¹¹ hom škastakī(k) i ēn nipēstak rād mu'āf framāyēnd.²

* For the notes 7, 11, 12, and 13, s. p. 140.

1. Written *plene*, the long ā is graphically represented by two a's, just as in some Paz. colophons the long vowels ī and ū are represented by two i's = u and two u's = ū respectively; s. Suppl. pers. 417, colophon No. 28 b, Z. & P. 24, colophon No. 84 a, and Zend Reg. 16 B. V, colophon No. 105. — 2. For the last phrase, cf. M. 46, colophon No. 37, p. 52, note 6, and p. 58, note 1. M. 46 was written in 1108 A.Y. by Mōbad Kāvus DASTŪR FARĒDŪN, who was well-known as DASTŪR KĀVUS MUNAJJĀM, and whose praises are written in Ind. Off. 2572. 280. 17 D, colophon No. 98 a. The wording of the colophon of M. 46, especially of several phrases, and the Iranian style of its Persian interlinear translation resembles that of this colophon of DASTŪR JĀMĀSP HARĪM in such a manner that it seems highly probable that DASTŪR KĀVUS had at least imitated the style of DASTŪR JĀMĀSP, if he did not borrow phrases from the colophon of K 18, which was written in 1090 A.Y.

Just as in M. 50, colophon No. 40, DASTŪR JĀMĀSP says in the colophon of K 18 that he brought the book of the *Fravardīn Yašt* together with the *Hōm* twigs from Iran to India, as the *Mōbads* and *Behdīns* of India did not possess them, although nearly one thousand years had passed away since their immigration into India. The book of the *Fravardīn Yašt* could not have been the ordinary *Fravardīn Yašt* (*Yašt* 18), as its earliest copy was made by ĀSPĪN KĀKĀ of Navsari in 960 A.Y. (Ms. F. 1); cf. DHABHAR, Descriptive catalogue of some manuscripts in the Mulla Feroze Library, Bombay 1928, introduction, p. II. It was the *Fravardīn Yašt* with the *Bājdharnām*, called اوستای درون فره هرام بشت in M. 50.

Another interesting fact that we learn from this colophon is that a substitute of the *Hōm* plant was in use among the Parsis of India at the beginning of the eighteenth century, as they did not possess, at any rate in sufficient quantities, the twigs of the genuine *Hōm* plant which was used in Iran by the Zoroastrians. Indeed, we have very few records of Zoroastrians bringing the *Hōm* twigs from Iran for their correlative religionists in India.

Now, as regards the answers to several questions pertaining to the religion which the *Mōbads* and *Behdīns* of India had sent to the *Dastūrs* of Iran (M. 50, colophon No. 40, called *pasox-nāmak* in K 18), which DASTŪR JĀMĀSP had brought with him to India, a ms. of mixed contents, in the library of the late DASTŪR KAIKHUSRO J. JĀMĀSP ĀSĀ, contains a letter with twelve questions addressed to the Anjuman of Iran by DASTŪR JĀMĀSP ĀSĀ in the name of the congregation of Navsari, and which is dated the day *Bād* (the 22nd), month *Fravardīn*, 1089 A.Y. Ms. No. 120 of the Mulla Feroze Library contains among other matters the reply to the above letter of DASTŪR JĀMĀSP ĀSĀ, which is dated the day *Anarām*, month *Arđabahest*, 1090 A.H. The reply treats of the *Penom* (mouth-reil) and some other questions (cf. DHABHAR op. cit., pp. III and 80).

Translation: Completed in welfare, and joy, and auspiciousness and pleasure on the day holy and victorious *Srōš* of (lit. from) the month *Dē* established in accordance with the custom of those of the good religion of the port of Surat (i.e. according to the *Šāhānšāhi* calendar), and the year 1090 after the 20th year of His Majesty YAZDKARD, the king of kings, (son) of ŠAHRİYĀR. I, the servant of the religion, JĀMĀSP DASTŪR HAKĪM ARDAŠĒR NŌŠĪRVĀN ZARTUŠT JĀMĀSP ŠĀVĪR BAXT-ĀFRĪN, have written and have launched (it) for the sake of the reward and recompense of (the late) MŌBAD RUSTAMJĪ IBN MŌBAD MĀNAKJĪ, (MŌBAD RUSTAMJĪ) of the immortal soul, having his place and abode in *Garōtmān*, noble and nobly-born of the lineage of *Mōbads* of the good religion of the blessed port of Surat. Every one who reads it, or teaches it, or makes a copy from it, should remember the soul of MŌBAD RUSTAMJĪ and my soul, (mine who am) the writer, in piety. And may he be of renowned body in this world and of *Garōtmān*-residing soul in the spiritual one! (But) if he erases (from it) the name of MŌBAD RUSTAMJĪ and mine, (who am) the writer, or throws it away (in obscurity), or does not remember it, may he be of ill-famed body in this world and of wicked soul in the spiritual one! I shall be his accuser before the Judge, Creator *Ōhrmazd*, in the assembly of ISATVĀSTAR, son of ZARTUŠT. As it was nearly one thousand years, since the congregation (*Anjuman*) of the *Mōbads* and *Behdīns* had come from *Ērān Šahr* to the shore of the *Hīndūs*, they did not possess the *Frahoḥarām*¹ *Yašt* and even the twigs of the *Hōm* plant, and they made use of another tree in the *Yazišn* (ceremony) in place of the *Hōm* (plant); and as I, the humblest, had brought from the *Dastūrs* of *Ērān Šahr* the Book of replies together with some twigs of the *Hōm*-plant, and as the distinguished FRĀMURZJĪ and BAHMANJĪ, and NAVBŌZJĪ, the sons of MŌBAD RUSTAMJĪ, have shown friendship and favour to the servant, and as the servant was ashamed and had no power over anything else, which may be adequate for these distinguished ones, I presented this *Frahoḥarām Yašt*, which was copied (lit. written by me), with some twigs of the *Hōm*-plant, which I had, by way of an offering, so that they may use it every time in the *Yazišn* (ceremony), and cause the prayer of *Anōša* to reach the victorious soul of MŌBAD RUSTAMJĪ. I desire that since I, the servant, have not got the skill in writing, they may forgive the defectiveness of this manuscript.

1. It means lit. "the *Yašt* of the *Frahoḥars*, i.e. *Fravašis*." It is written with the Persian pronunciation. The final *-ām* stands for the plural suffix *-ān*, comp. Pers. *انان* for *اناران*, the last day of the Zoroastrian month.

Codd. Iran. 17 (K 17).

Ms. of the *Bāj-dharnām*.

Fol. 205 b has the following Guj. colophon :

131a

शवत १७३८ वर्षे रोज मबारक । मेहेर माह फरोख । फरवरदीन आदहै । श्री । सुरत
बंदरे ॥ पादशाह । श्री साहा ऊरंगजेब ॥ होदि । हाकम । ख्वइ ॥ मीर । महमद अमीखां ॥
फजाऐ काजी श्रीः महमद । सईद व्यापारे । पंचकुल । प्रताप्ते । ए केताब । लखतंग । फकीर ।
हकीर याज्याधिकारी ॥ एर्वद । जमशेद । गूथमांनी ए । किइकुबाद ॥ ए । जमशेद । कांमदीन ।
हरमजदीयार ॥ सिहिर । कसबिह । नुसारी ॥ ए पुस्तक । बाजधरवातणु । समाहा ॥ जेवू ।
आगला एर्वदो । लखेऊइतू । तवू जाई अझेष्टि लखीऊ छि ॥ ते करतां चूक पडी हुइ ते
भांजजो ॥ एमां अह्मारि । कांइ काशि दूषताय नहि धरवी ॥

thereupon in Pers. :

قوم همان اثورنان و همان رشیشاران و همان واستریوشان و همان متغشان یزدان و
امشاسفندان کام باد.

Translation: In the year *Ša[m]vat* 1738, on the blessed day *Meher*, the month *Farokh Farvardin*, to-day here, in the port of *Šrī Surat*, the Emperor *Šrī Sāhā Ūrangjeb*, the governorship¹ and the *sūba*-ship (being of) *Mīr MAHMAD AMI(N)KHĀM*, the judgeship of the *Kāzī Šrī MAHMAD SAĪD*, with the cognizance of a body of five persons of good family²; the writer of this book is the poor and insignificant priest,³ *ERVAD JAMŠED*, (son of) the late (lit. residing in the *Garōtmān*) *E[RVAD] KIHKUBĀD E[RVAD] JAMŠED KĀMMDĪN HARMAZDĪYĀR* (of) the town⁴ of *Nusārī*. We have written this book of *Bājdharnām* ... after seeing what the former *Ervads* have written. Still if there are mistakes in it, correct them, and do not find fault with us.

The community of all *Athōrnāns*, and all *Rathēštārāns*, and all *Vāstryōšāns* and all *Hutōāšāns*. May it be with the will of *Yazads* and *Amšāsands*.

Fol. 205 a has the following Pers. colophon :

131b

روز فرخ مهرماه خجسته فروردین کام رفیثون سال اور یکہزار پنجہ از شہنشاہ
یزدجرد شہریار ساسان تخمہ خجسته اندر شہر ایران نویسنده کاتب الحروف من دین بندہ
فقیر و حقیر ہیربد جشد کیقباد ولد جشد بن قواملین ولد ہرمزدیار ابن ہیربد دستور
خورشید بہرام از نسل موبد ہرمزدیار ہرود را میار است این کتاب ہیربد کامدین بن بہرام
ابن فرامرز است

1. For होदि cf. HODIVALA, op. cit. p. 248, note 77. — 2. Cf. HODIVALA, op. cit. p. 198, note 2. — 3. Better याज्याधिकारी. — 4. Pers. شہر and قصبہ are used here as synonyms.

Translation: On the auspicious day *Mīhr*, the blessed month *Fravardīn*, *Gāh Rāfthvīn*, year 1050 from the king of kings YAZDĠARD ŠAHRİYĀR from the lineage of SĀSĀN in the land of Irān. The writer of the ms. am I, the servant of the religion, poor and humble HĒRBUD ĠAMŠĒD KAĠQOBĀD, son of ĠAMŠĒD BIN QAVĀMUDDĪN, son of HORMĀZDIYĀR IBN HĒRBUD DASTŪR XVARSĒD BAHRĀM from the lineage of MŌBAD HORMĀZDIYĀR HĒRBUD RĀMIYĀR. This book belongs to HĒRBUD KĀMDĪN BIN BAHRĀM IBN FARĀMURZ.

Then follow the usual verses of the scribe.

- 131c** The owner of this ms. in *Samvat* 1776, on the 8th day of the 1st month *Yazdajardī*, was KĀMDĪNĠI BAHRĀMĠI.

Codd. Irān. 18 (K 18).

Ms. of *Nyāyīgns*, *Yāsts* and *Vājs* with their Pers. versions.

- 132a** It has on p. 1 the following Pers. colophon:

این کتاب نیایش و یشت با معنی (sic. for معنی) مال مرزبان بن دستور کاوس
فریدون من نوشتم برای فرزندان خود نوشتم

It gives the name of the copyist as MARZBĀN BIN DASTŪR KĀVUS FARĒDŪN, who is also the owner of the book, and says that the ms. was written for his children.

- 132b** P. 177 has, at the end of the *Hādōxt Yašt*, the following Pers. colophon:

تیم شد یشت هادخت بروز دوازدهم ماه ایزد ماه مبارک آبان ایزد سال بر هزار
یک صد شصت سنه ۱۱۶۰ یزجرد شهریار نوشتم من دین بنده دستور زاده موبد مرزبان ابن
کاوس منجم ابن بهمن نوشتم هر که خواند دعاء آفرین بر بنده بر نوشتار رساند برای فرزندان
خود و برادران خود نوشتم از کتاب میرد نوروز نقل کردم.

Translation: The *Hādōxt Yašt* completed on the 12th day *Māh Yazad*, the blessed month *Ābān Yazad*, year 1160 of YAZDĠARD ŠAHRİYĀR. I have written, I, the servant of the religion, DASTŪR-born MŌBAD MARZBĀN IBN DASTŪR KĀVUS MUNAJĠAM (astrologer) IBN BAHMAN. Everybody, who reads it, should cause good wishes and blessings to reach the servant (who is) the writer. I have written it for my children and my brothers. I have copied it from the book of HĒRBUD NAYRŌZ.

- 132c** On p. 190, at the end of the *Ardībahišt Yašt*, there is the following Pers. colophon:

The copyist calls himself at the end of the text DĀRĀB SOHRĀB. 137
But RASK says¹ "MULLA FIROZE's father MULLA KAUS BIN RUSTEM JALĀL BERRUJI "from Broj" had collected and written this vocabulary, as he had studied Pehlavi under DASTŪR DĀRĀB."

Codd. Irān. 35 (K 35).

Ms. of the *Dādistān i dēnīk*.

There is a letter of DR. WEST attached to this ms. written to 138
PROFESSOR WESTERGAARD with a short note in Danish:

"Pehlevi Codex No. 35 Dadistan i Dini, fragment. The precise contents and importance of the ms. is given in the attached letter from DR. E. W. WEST. It is presented to the University Library,

Copenhagen, 9th Sept. 1878."²

The letter is as follows:

"This Manuscript (W.) contains about two-thirds of the complete Dādistān i Dīnī, having lost 71 folios at the beginning and about 35 at the end. — There is no folio 73, but this is owing to a mistake in the numbering; folio 140 is cut out, but only contained a repetition of the text on fol. 119; fol. 112 b is blank, but no text is omitted, and fol. 232 a is also blank, but probably without omission of the text. The Dādistān i Dīnī consists of three parts, the second of which (beginning of fol. 99 a 11 and ending on fol. 202 b 11) is Dd. proper, a modern copy of which exists in H 14 a and H 14 b³ of the Haug Collection at München; but no copy of the first and third parts seems to exist in any public library in Europe. — The most complete copy in India is said to be one in the possession of a Mobad in Bombay, which has lost 37 out of 188 fols. but has had the contents of 25 of these restored by a modern hand. The colophon of this Bombay Ms. (which we may call B.) states that it was written by Marzān Frēdūn Vahirām Rūstam in the land of Kirmān in A. Y. 941, but it is possible that this colophon may

1. The following is the original wording in Danish: Mulla Firozes Fader Mulla Kaus bin Rustem Jalāl (Berruji "from Broj") har samlet og skreven denne Ordsamling da han studerede Pehlavi under Dastur Dārāb. — 2. The following is the original wording of the note: "Pehlevi Codex No. 35 Dadistani Dini fragment Dets neermere Indhold og Voerd er angivet i omstaaende Brev fra Dr E W West. Dette Haandskrift skoenkes herved til Universitetsbibliotheket

Kjøbenhavn d 9 Sept. 1878."

3. Munich M. 59 a and M. 59 b, colophon No. 48.

have been copied from an older Ms. although B. must be about that age. — Another ms. (J.), in the library of Dastur Jamaspji Minochiharji in Bombay, is less complete; it was copied partly by two of his forefathers in A. Y. 1188 and 1210 and partly by himself. — H 14 a was perhaps copied from J. or from another copy belonging to the descendants of Dastur Jâmâsp Âsâ of Nâwsârî; but H 14 b was copied from some ms. in the library of the present high priest of the Bombay Parsis, Dastur Peshotanji Behramji, which has evidently had the text emendated in many obscure passages.

Professor Westergaard's ms. (W.) has been collated with a copy derived in part from all these ms. B., J., H 14 a, H 14 b and collated in part with the same. — Folios 72 - 95, 99 - 110, 115, 195 - 201, 203 - 254 have been collated with a copy or collation of B., and the result of this collation is that B. is not only descended from W., but was in all probability copied direct from W. — This is proved by the following peculiarities, which are coincidences too numerous to admit the idea of mere accident."

Then follows the enumeration of the peculiarities.¹ The letter is

1. The peculiarities are the following:

"1. — Many phrases and words are accidentally omitted in B which are supplied by W, but B contains no extra phrases or words, beyond those existing in W, except the following:

In W. fol. 110 a 12, B inserts 𐬔𐬀 before 𐬀𐬎𐬌 (which is clearly a copyist's guess).

— 114 b 5 - - - 𐬀𐬎 before 𐬀𐬎𐬌𐬀𐬎𐬌 (also a similar guess).

— 210 a 6, B fills up the blank with the words 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 which are taken from the next line (which is a blunder, B repeating the words; the correct words are again in pencil from J).

In W. fol. 216 a 10, B inserts 𐬀𐬎 after the first 𐬀𐬎 (which is a blunder, due perhaps to 𐬀𐬎 in line 9).

In W. fol. 204 a 6, after 𐬀𐬎𐬌𐬀𐬎𐬌 B inserts 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 (which looks as if it came from some other source than W.).

2. — Although B takes many of the usual copyist's liberties with orthography, and substituting Huzvârîsh for Pâzand, and vice versa, it generally agrees with W. in the minutest details of diacritical points.

3. — B contains several blunders, evidently due either to misreadings of bad writing, or accidents, or corrected blunders in W. — Of these coincidences in accidental matters the following have been noticed:

W. fol. 94 b 8 𐬀𐬎𐬌𐬀𐬎𐬌 is 𐬀𐬎𐬌𐬀𐬎𐬌 in B (owing to damage in W.).

— 95 a 10 𐬀𐬎𐬌𐬀𐬎𐬌 is 𐬀𐬎𐬌𐬀𐬎𐬌 in B (owing to spluttering in W.)

— 109 a 10 𐬀 (dotted out) is 𐬀 in B (a blunder).

— 127 a 17 𐬀𐬎 is 𐬀𐬎 in B (the stroke for filling up the line in W. being taken as a letter).

— 206 a 13 𐬀𐬎 is 𐬀𐬎 in B (ditto).

The ms. K 35 has lost its colophon. According to the colophon on the last existing folio of B., the ms. to which it refers to was written on the 27th day of the 5th month 941 A. Y. by MARZ(P)ĀN FRĒTŌN VAHRĀM RUSTAM BŪNDĀR ŠĀH-MARTĀN DĒNĪYĀR in Kermān. WEST supposed that the colophon was probably copied with the text from K 35 and thus the date and scribe mentioned were probably those of K 35, the colophon of B itself being lost with the subsequent folios. But ANKLESARIA states (*Bundahishn*, p. XVIII, note 1) from a careful comparison of the handwriting of B. (or B k) with that of the manuscripts JM and DH, that there is no doubt that B. was written by MARZĒĀN FRĒTŪN himself. Hence the colophon must be that of his own manuscript B and not of K 35.

Codd. Irān. 38 (K 38).

Ms. of the *Yt. 13* and *Sīh Rōčak* and some *Vāčs* and *Nīrangš*.

139 It has on fol. 114 v. the following Pers. colophon:

تأمت الکتاب بدست فقیر حقیر بنده کترین ابن دستور هوشنگ دستور مهربان بن
دستور بهرام دستور نوشیروان ساکن محله بر ترک بتاریخ آخر بهمنماه یونت ییب (?) سنه ۱۱۲۷
موافق بروز سروش ایزد و مردادماه قدیم سنه ۱۱۸۳ هر که خاند دعا طمع دارم - زانکه
من بنده کنه کارم — هر که خواناد یا آموزاد یا یچینش کناد اگر سهو و غلطی بیند درست
کناد و مارا به نیک نامی و اشوی یاد کناد.

Translation: The book is completed by the poor (and) humble, the humblest servant IBN DASTŪR HŌŠANG DASTŪR MIHRBĀN BIN DASTŪR BAHRĀM DASTŪR NOŠĒRVĀN, resident of the street (محله) بر ترک ("full of Turks"?) on the last day of the month *Bahman*.....year 1127, corresponding to the day *Srōš Yazd* and month *Murdād* (5th) *Qadīm* year 1183 (A.Y.). (From) everybody, who reads this, I desire good wishes,

together at some period either by one being copied from the other, or by subsequent collations to justify the collation hypothesis, the conclusion must be that one was copied from the other. In 86 instances the o is marked over the last words in pages of B, of which 80 instances mark the last word of the first page (a) of a folio and 6 mark the last word of the second page (b) of a folio in B. Thus the O over a word in W. fol. 197 b 18, 208 a 9, 204 b 12, 207 b 15, 212 a 4, 218 b 5, 215 a 2, 216 a 17, 217 b 10, 219 a 8, 220 a 16, 228 a 8, 224 b 8, 227 a 14, 228 b 18, 231 b 18, 234 a 9, 236 b 10, 239 b 8, 242 b 9, 244 a 7, 245 b 4, 248 a 13, 251 a 10, 252 b 12, 254 a 11 marks the last word of the page a of various folios in B, while the O over a word in W. fol. 212 b 12, 214 a 12, 216 b 9, 225 a 10, 231 a 4, 249 a 8 marks the last word of the b page of various folios in B.

On the whole, it is hardly possible to explain all these coincidences except by assuming as certain that B was copied direct from W."

because I am a sinful servant. If anybody, who reads it, or teaches it, or makes a copy from it, sees in it an error, he should correct it, and should remember us in good name and piety.

Codd. Iran. 39 (K 39).

Ms. of the *Āstād Yašt* (Yt. 15) and the *Patūt Irānī*.

It has on pp. 54 — 55 the following Pers. colophon:

140a

تمام شد این کتاب یتت ایرانی در زند نوشته است بروز مبارک مهر بام فروخ شهر یور
امشاسفند سنه ۱۱۸۸ یجد جردی تحریر یافت کاتب الحروف اضعف العباد نوشیروان ولد دستور
بهمنجی دستور بور نور جمشید جی دستوران دستور جاماسپ جی آساجی ساکن قصبه نوساری

Translation: This book of the *Patūt Irānī* is completed. It is written in *Zand* (i.e. Avesta characters). It is written on the blessed day *Mīhr* in the blessed month *Šahrēvar Amšāspand*, year 1188 of YAZDĪJĀRD. It is completed. The writer is the humblest (weakest) of servants NOŠIRVĀN, son of DASTŪR BAHMANĪ (son of) the illustrious DASTŪR ĴAMŠĒDĴĪ (son of) DASTŪRĀN DASTŪR ĴAMĀSPĴĪ ĀSĀĴĪ, resident of the town of Navsari.

Then follows a short Guj. colophon:

140b

સ્વંત ૧૮૭૫ ની રોજ ૧૬ માહ ૬ કેતાય ધર્મની પતત જંદ હરકે લખી છે એ
કેતાયનો લખાવનાર નેકનામ ભોય શ્રી ૫ ફરેદુનજી ભીખાજી કેરશારપજી પાવડી એ પોતાની
પહડવાને વાસ્તે લખાવી છે શ્લોકી.

It gives further the *Samvat* 1875, and says that the ms. was ordered to be written for his own reading by MŌBAD ŚRĪ P(ĀRSĪ) FAREDŪNJĪ BHĪKHAJĪ KERSĀSPĴĪ PĀVDĪ.

Codd. Iran. 41 (K 41).

Ms. of the *Nīrangastān*.

Fol. 104 has the following Pers. colophon:

141

تمام شد این کتاب روز ایران ماه امرداد کاه اوزیرن سنه ۱۲۰۰ من دین بند
موبدان موبد منوچر جی جاماسپ جی فریدون جی جمشید جی خورشید جی واجها

It says that the ms. was completed on the 30th day of the 5th month in the *Gāh Uzīran* 1255 A. Y. by MŌBADĀN MŌBAD MĒNŪČĪHRĴĪ ĴAMĀSPĴĪ FAREDŪNJĪ ĴAMŠĒDĴĪ X^vARSĒDĴĪ VĀOHĀ.

Codd. Iran. 43 (K 43).

Ms. of miscellaneous Pahl. texts.

It was brought from Persia by PROF. N. L. WESTERGAARD in 1843.

Fol. 2 — fol. 37: Ms. of the *Mēnūk i Xrat*.

142a A Pahl. colophon occurs at the end of the *Mēnūk-i-Xrat*. It is translated by WEST in SBE. 24, p. xviii - xix. It says that the ms. was completed on the 4th day of the 8th month 938 A. Y. by MIHRBĀN NŌŠIRVĀN RUSTAM ŠAHRİYĀR. It was copied from the ms. of DASTŪR BAXT-FĪRŪZ ISPANDIYĀR BAXT-FĪRŪZ, and that from the ms. of DASTŪR ŠAHRİYĀR BĪŽAN XUSROŠĀH, whose original was the ms. written by MĀHVINDĀD NĀRĪMĀN.

142b Folios 180 - 181 of the same manuscript contain a fragment, presumably the last two folios, of the Great Bundahišn followed by a colophon, which is translated by ANKLESARIA (Bundahišn, introduction, pp. xvi - xvii). It purports to have been written by the same scribe MIHRBĀN NŌŠIRVĀN RUSTAM on the day *Tir* of the month *Ātur* of the *Parsī* year 936 A. 20 Y. The text of both these colophons is published by ANDREAS in his facsimile edition of the Mainyo-i-Khard (Kiel 1882).

Fol. 177 — fol. 261: A portion of the *Dēnkart* — Bk. VI, of which one-eighth is missing, Bk. III, chapters CLX and CCLXXXIII, and a colophon which says that this portion was written in the district of Turkābād by MIHRBĀN NŌŠIRVĀN RUSTAM ŠAHRİYĀR MĀHVINDĀD BAHRĀM DAHIŠNIYĀR MIHRBĀN, and completed on the 14th day of the 7th month 943 A. 20 Y.

Fol. 262 — fol. 303: Another portion of the *Dēnkart* — last two chapters of Bk. III, the whole of Bk. V, and the first three-tenth of Bk. IX.¹

1, cf. SBE, 27, introduction, p. xxxviii.

VII

Colophons of Manuscripts in the University Library of Cambridge.

Z I (7).

Ms. of the metrical version of the *Saddar*.¹

Fol. 78 r. has the following Pers. colophon :

143

ده و چار بود از محرم که من ستر کرده تاریخ این در سخن
تامت صد در بحسب الفرموده خداداد رستم خداداد از جهت فرزندی اعزی
(فرزند اعز sic. for عزیز) بهرام خداداد رستم بخط کترین خلق خدا خسرو بهرام خسرو
یزدکرد در دارالسلطنه قزوین² بتاریخ ۲۲ شهر محرم الحرام سنه ۱۱۰۰ در شب رام یزد
امشاسفد دو شنبه نوشته شد جهت یادگاری گام و مزد درود آفرین خدا الهام دار (؟)
خدا ییامرز جمعی دوستان و عزیزان باده کاتب را از دعای خیر یاد آوری نمایند انشاء کانی (؟)

Translation: (For the verse, s. Suppl. pers. 35, colophon No. 5, and Suppl. pers. 40, colophon No. 16 g). The *Saddar* is completed according to the order of XUDĀDĀD RUSTAM XUDĀDĀD for the sake of (his) excellent child BAHRĀM XUDĀDĀD RUSTAM in the handwriting of the humblest creature of God XUSRO BAHRĀM XUSRO YAZDGARD in the seat of the Sultanat Qazvīn on the 22nd of the month of the holy *Muharram*, year 1100 (A. H.), in the night of *Rām Izad Amšāsand*, on Monday. It is written for the remembrance, and desire, and recompense, welfare, (and) blessings of God, the... May there be pardon from God (خدا ییامرز) for all (جمعی lit. "totality" of) friends, and dear ones who remember the writer in the wishes for abundance ! God willing. (انشاء الله ؟) ...

Add. 328. 329.

Ms. of the conclusion of the *Dēnkart*, containing only the first two colophons, with their transcription in Persian characters and a Pers. literal translation.

P. 1 has a pencil-note in English as follows: "دین کرد. The conclusion of the *Deen Kurd* extracted from an old ms. belonging to 144a

1. The ms. formed part of the collection of the Oriental Manuscripts belonging to the late PROF. E. G. BROWNE. — 2. For the title, cf. O. COBBINGTON, op. cit. pp. 176 and 200.

Khoorshidjee Naosherwanjee of Surat. The transcript and translation are by him."

Then follows the title of the ms.:

بیان نویسنده کتاب دین کرد برانجام کتاب آن

i.e. "The account (given) by the scribe of the *Dēn Kard* of the completion of that book."

The ms. has eighteen (?) pages, numbered with Arabic figures, the odd pages have the Pahl. text with its interlinear transcription, and the even ones have the Pers. word for word translation, which is rather a Paz. version in Pers. characters, with occasional explanations in Pers.

These colophons are published in DkM, p. 946, l. 8—p. 949, l. 6, and p. 949, l. 19—p. 951, l. 14, and translated by West in SBE, 37, pp. xxxiii - xxxvi; for their summary, s. M. 58, p. 67, ll. 1-4, and p. 67, note 1.

144b : P. 14 (last two words) — p. 15 (DkM. p. 951, ll. 1 - 14) have the colophon of the intermediate copy used by ŠAHRĪYĀR ARDAŠĒR, and the colophon of the present ms. Add. 328. 329, as follows:

[illegible]

descendants) be connected in nobility and goodness with (lit. upto) the victorious Sōšyāns! May Gīv, (son) of SPENDADĀT, (son) of Gīv, (son) of MAHİYĀR, who has helped (me,) this servant of the religion ŠAHRIYĀR, and provided (me) him the means (by the loan of the two above-mentioned copies, viz. that of MARZBĀN SPENDADĀT MARZBĀN and that of DASTŪR BĪŽAN YAZDIYĀR BĪŽAN), so that I have rendered this book correct, be pious and residing in the *Garōtmān*! May his connection (by his descendants) be connected in nobility and goodness with (lit. upto) the victorious Sōšyāns! May it be, just as we have praised! May the pure glory of the good *Mazda*-worshipping religion be victorious! May (this book) be always completely copied and completely read! May every body be able to live according to his desire!

The Pers. translation is as follows:

بیان نویسنده کتاب دین کرد بر انجام کتاب آن

تمام شد به پس خوشدلی و از بُر دعا این نیک اندیشیده و از نیک خواهش و بی همتای دینکرد نوشت از طرف آخر تا جای که من یافت آنرا کندید به آسورستان اندر ده فرخنا باد نهفتد او خانهای که نهفت کنندگان ابا نورمند ارشوانک یعنی از زر و سیم بهره داده و با نقلی که اندر دین نیک دین بود آن چون نیک فروهران یعنی نیک تنان و نیک دینان پیشوایان از خاندان نیک تن آدر باد ماراسفندان از پنج و یا شش پُست او آن نیکبخت باز از پاکیزه دین بود او از فرهنگان فرهنگی تمام آراسته کرد و از دانایها گذارش نمود و از ان نیکدینان پیشوایان پس در پس که از پس یکدیگر باز اندر دین هیاری دهند اندر خوانشن و پیشن داشتن و آرایش جا بجای کتابها بدست نویشان از ان کرد و نوشت استاد و درینوقت من ماونداد ابن آن ورمهان او (p. 4) بهرام مهربان بروز دین و بهاء تیرفرور و زکرو سالی سیمه و شست و نه که بعد از سال من که او به ایزد کرد ملکان ملکای سهریاران که بسرور خانها از بهر خوشی خویشرا که نوشته پیش گذاشتند اندر اُستواری به خالص وه دین مزدیستان و بر آشتی اشو فروهر یعنی پاکتن زراشت اسفتمان و راست بسازشن آدر باد مهره سپندان و بر آشتی نیک آفرین گفتاری او هروسپ جهان وجودمند پاک کامکان که نیک منشن منیداران و نیک گوشن گفتاران و نیک کنشن کرداران و در کتیبهای به بُر مراد هرچشمی که پاکي ورزها او تارستخیز بیوستاری پیوندان شوند و در مینوهای اویزه روان تن او بلند مهست جای نورمندی و هه او باداش نیکی دهشن اند درانجا خالصتنی که اندران یشمار روشنی همیشه سودمندی و بُر آسانی خالصدل (p. 6) و نامجشتی نامها که او شان نیک تنان مهست فرزانه آن آدر فروبک فرخزادان و آدر بادای اومیدان که شان بدین خواهش دینکرد در پهلوی نوشت همچون فرزانه و خالص اخوان ینشنیها که خالص نور خدایدینها اندر تن چشماخ زینها دل یابند و بر بهتر دین همچون نیک رسیدن او نیک خلقانرا و دین را بُر از دوستی و مهسودی گذاردن کرد از بهر ما پسنگانرا و هان او بود که از نیک آرزوها بسدور خانها این نوشته بود آنرا کند و آنچه که خوانید و کار از آن کنند بدان اُستوان و یگمان باشند و آنکه از

آن قل درست کنند از نیکی بدارند و فرزندان بشاژشهای خویش کنند : بر همه کار پیمانها او
 پیمان رایشیداری و او اندازه رایشیداری خوب فرجایی و او خوب فرجایی دعا و سنائی و او
 دعا و سنائی رامشنی و او رامشنی شادمانی و او شادمانی روان دسقی و روان دسقی (p. 8) نیک
 منشنی و او نیک منشنی قوی دلی و او قوی دلی بهرمندی یعنی نیک بختی و او بهرمندی پیراست
 کشنی و او پیراست کشنی درست روشنی و او درست روشنی تنی کاری افزاری و او کاری
 افزاری تخشایی و او تخشایی نیک دهشنی و او نیک دهشنی بین برجای و او بین برجای خنک
 بوی و او خنک بوی پُر بهری یعنی پر نصیبی و او پُر بهری آز بی نیازی و او آز بی نیازی
 ایشی یعنی بی رنجی و او ایشی سپاسداری و او سپاسداری افزونی و او افزونی فرخ
 وینارشنی یعنی نیک آرایشنی و او فرخ وینارشنی روای پیوندی یعنی فرزندی و او رُبای
 پیوندی جاویدی و او جاویدی پیوندی مراد نیک چشمی و او مراد نیک چشمی رحم بخشانی
 و او رحم بخشانی بلندشنی و او بلندشنی آزادچهری و او آزادچهری سودمندکنشنی (p. 10)
 و او سودمندکنشنی رُبای فرمانی و او رُبای فرمانی توانی و او توانی آبادی و او آبادی رادی
 یعنی سخاوتی و او رادی وزیدار دهشنی یعنی گزیدار سزاوار نیکان دهشنی و او وزیدار
 دهشنی بهان دسقی و او بهان دسقی اشابه ینکی یعنی پاکان یناها و او اسابه ینکی نیک
 منشنی و او نیک منشنی راست گوشنی و او راست گوشنی آفرینگانی یعنی ستودگی و او آفرینگانی
 کرفه ورزیداری و او کرفه ورزیداری روان دوستی و او روان دوستی کم وناهی یعنی گناهی
 و او کم وناهی نیک ستای و او نیک ستای اشو روانی یعنی پاک روانی و او اشوروانی
 گروئانی و گروئانی آترا گویند که بهست بس روشن بر آسمان هفتم است و او گروئانی مهست
 کاهی که بیشمار روشن جای عرش و کرسی خوانند که بر آسمان هشتم و نهم باشد که از
 هستان بلندتر اند و از خواهستان مهست تر اند بر ایزدان نیرو و هیاری دادار هورمزد
 نیک دهاد و بر ساد ناز زرتشت سفتنان پاکتن دوستی اورمزد (p. 12) تمام شد بدرد و شادی
 و رامشنی اندر روز اورمزد از ماه سفندومد و سال هشصد و شصت و پنج بعد از سال من
 او به ایزدجرد ملکان ملکای شهریاران نوشته هم من دین بنده شهریار اردشیر ابن ایرج
 ابن رستم ابن ایرج ابن قباد ایرانشاه نوشته هم پیش گذاشت خویشی خویش را و فرزندان
 خویش را که تا صد و پنجاه سالان به پاکی کار فرمایند و بعد از صد و پنجاه سالان او
 فرزندان فرزند نیک روی دین بردار سپاریم اندر استوانی به خالص وه دین مازدستان و برای
 آشتی اشو فروهر یعنی پاکتن زرتشت اسفندمان و راست سازشنی آذرباد ماراسفندان و بر
 آشتی پاک آفرین گفتاری او هروسپ جهان وجودمند پاک اکامکان نیک منشن منیداران
 و نیک گوش گفتاران و نیک کنشن ورزیداران و در گیتیها بر پُر مراد هوچشمی (p. 14) اشابه
 ورزیا که پاک و ورزیا او تارستاخیز پیوستاری پیوندان یعنی فرزندان شوند و در مینویها
 او پُر روان و تن او بلند تر مهست جای نورمند و هته او بدله نواب دادن در آنجا حاصلشنی
 که اندر یشار روشنی همیشه سود و پُر آسانی حاصل اند و نامچشتی نامها که اوشان نیک تنان
 مهست فرزانه آن آدروفوبک فرخزادان و آذربادی ادمیدان که او شان این نیک خواهشن
 دینگرد نوشت همچون فرزانه و خالص اخوان ینشنبها که خالص نور خدا دیدنیا اندر تن
 پچاخ زینا دل یا بند و بر بهتر دین همچون نیک رسیدن او نیک خلقا و دین را پُر دوستی

و مهسودی گناردن کرد از بهر مایسینیکانرا : و نهان او بود که از نیک آرزوها پسرورخانها
 این نوشته بود او را کنند و آنچه که خوانید و کار از آن کنند بدان استوان و یکمان باشند
 و آنکه از آن نقل درست کنند از نیکی بدارند و فرزندان بسازشهای خویش کنند این
 دفتر (p. 16) نقل از دفتر مرزبان ابن سفندیهید ابن مرزبان ابن مهربان سفندیهید مهربان ابن
 مرزبان ابن دهشن هیار ابن روز نیا ابن شاه مردان ابن شادان کنشاه کرده ام من این
 دفتر از دستور نیک ایزدیار نیز کرده ام و از هم پرسیدنی گون سفندیهید گون کرده ام که
 شان پیوند به یاکي و بهر به اوسیوشانش فیروزکر پیوندیهید : اشوگروثمانی باد گون سفندیهید
 گون ماهیار که او این دین بنده شهریار هیار کردش اوزار داد تا این دفتر درست کرد
 و من ازان پیوند به یاکي و بهر به اوسیوشانش فیروزکر پیوندیهید ایدون باد چون مان
 آفرین کرد فیروز باد خروه اویچه وه دین مازدیسنان همیشه تمام این نقل پرخوانش باد و هر
 کسی بکامه : (p. 18) خویش توان باد زیستن :

VIII
Colophons of Manuscripts in the University
Library of Florence.

No. 018.

Ms. of the *Vidēvdāt Sāda*.*

Fol. 1 r. has the following *Nāvar* notes in Guj., in pencil¹:

145a

શવત ૧૮૨૦) નાં રોજ ૧૨ મા. ૭ ફા. શાપૂર બહમનજી² કાવશજી કાંગા જે દેન નાવર ગીતો³ શવત ૧૮૪૨) નાં રોજ ૩ મા. ૭ ફા. હોરમજી ખુરશેદજી કાંગા જે દેન નાવર ગીતા શહી શવત ૧૮૪૩ નાં રોજ ૧૫ મા. ૯ નવમે ફા. રતનજી શાપૂરજી બહમનજી કાંગા જે દેન નાવર ગીઆતો શહી શવત ૧૮૬૫ રોજ ૫ મા. ૬ ફા. ફરામજી રતનજી કાંગા જે દેન નાવર ગીઆ શહી શવત ૧૮૬૫ નો રોજ ૫ મા. ૬ ફા. બમનજી ફા. રતનજી કાંગા જે દેન નાવર ગીઆતા શહી—શવત ૧૮... રોજ... મા... ફા. શાપૂરજી ફરામજી કાંગા જે દેન નાવર ગીઆતા શહી⁴ શવત ૧૮૯૫ નાં રોજ ૧૨ માં ૫⁵ ફા. નોશરવાનજી ફરામ કાંગા જે દેન નાવર ગીઆતા શહી⁶.

The beginning of the text is missing, we have at its end the following Pers. colophon: 145b

فرجید بدروود شادی و رامشنی اندر روز مبارک خورشید و ماه مبارک تشر

* On the fly-leaf we have the note: "Ms. Vendidad Sade. L. 250" from which we know that 250 Italian Liras were paid as price of the ms. (pre-war value, 1 Lira = 11 as)

1. For these *Nāvar* notes, s. એરવદ માણીયાર નવરોજી કુતાર ફત — નવસારીની વડી દરેમેહરમાં થયલા નાવરોની ફેહેરેસ્ત-મુબઈ ૧૯૨૬, p. 118, No. 965; p. 232, No. 1878; p. 294, No. 2349; p. 308, No. 2406; p. 431, Nos. 3227 and 3228; p. 558, No. 4116; and p. 577, No. 4287. We learn from them that this ms. had remained the property of the above KĀNGĀ family for at least four generations, for more than a century. — 2. The *Fehrest* gives the date of his initiation as *Samvat* 1784, the 2nd day of the 5th month, and the names of his ancestors as follows: ERVAD BAHMAN ERVAD KĀYUS ERVAD HŌMĪ ERVAD RUSTAM ERVAD HĪRĀ KĀNGĀ, descended from KĀKĀ DHANPĀL. Further, it supports the statement of the Pers. colophon of this ms. that it was given as a pious gift to ERVAD BAHMAN who was the HERBUD of BEHDĪN SOHRĀB, son of ŠĀPŪRĪ CŪBĪGAR by the latter's son NĀHĀNABHĀI, who had him initiated as NŌZŪD. — 3. The expression *Nāvar javum* means in Pārsi Guj. "to go as a *Nō-Nābar* (*Nābar*) or as candidate for the initiation into the priestly class, as *Nō-Zūd* to the *Dar-i-Mihr*, where the initiation takes place." — 4. The date is given in the *Fehrest* as *Samvat* 1892, 15th day of the 7th month. Moreover, the *Fehrest* gives for this and the following notes besides the surname the nickname *Khāthimithi*, by which this particular branch of the big KĀNGĀ family was known. — 5. The date is *Samvat* 1896, the 12th day of the 5th month, according to *Fehrest*. — 6. It is interesting to note that in these *Nāvar* notes and in the *Fehrest* only the *Samvat* years and not the *Yasadjardī* year, with the Zoroastrian days and months, just as it is even at present the case in Navsari.

تیرسا ... یکهزار صد و سی و چهار از شاهنشاه یزدجرد شهریار این کتاب جدیدود ...
 کروئمانی دستور داراب ولد دستور یالن که از فرموده بهدین مازد ... نیکنام اشو نصلت
 عالی همت سخادل دین دست بهدین ناهانه بهای ولد سهرابی و دادابهایی ولد سهرابی
 و بهراجی ولد سهرابی چوریکر چند مدت شده نوشته بودند و ... بهوینان مذکوران این
 کتاب مبارک را بهیرید بهمن ولد کاوس بن هوجی عرف کا ... که هیرید مذکور را بنام
 کروئمانی بهدین سهرابی ولد شاپورجی چوریکر نوزود کرده بودند اشو ... کرده بودند
 درینولا جلد این کتاب شکسته شده بوده باز مجلد سر نو کشانید ... کرده شد که آن هیرید
 مذکور همیشه این کتاب را با اشوی و یاداب در یزشن یزدا ... امشاسفندان و اشوفروهران
 کار فرماید و اشوداد کنندگان را بدعای خیر یاد کند . سنج «ج» . سس «ج» . سس «ج» . سس «ج» .
 یازده «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» .
 و سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» .

Transcription: *Šātān-tan kē-š varzēt ruvān i xʷat...*

Translation: (The ms.) is completed in welfare, joy, and pleasure on the blessed day *Xʷaršēd* and the blessed month *Tištār Tīr*, the year 1130 from the king of kings *YAZDAJĀRD ŠAHRİYĀŔ*. The late (lit. residing in the *Garōtmān*) *DASTŪR DĀRĀB*, son of *DASTŪR PĀLAN* (who — redundant) had written (in ms. plur.) long time ago this book of *Jud-dāv(-dāt)* to the order of the *Mazda*-worshipping *BEHDĪN*, of good name, of holy character, of high resolve, generous-hearted, a friend of the religion, *BEHDĪN NĀHĀNABHĀI* son of *SOHRĀBJĪ*, and *DĀDABHĀI*, son of *SOHRĀBJĪ*, and *BAHRĀMJĪ* son of *SOHRĀBJĪ ČŪRĪGAR*. And the above-mentioned *BEHDĪNS* (presented) this blessed book to *HĒRBUD BAHMAN*, son of *KĀVUS BİN HŌMJĪ*, surnamed *KĀ(NGĀ)*; whom, the above-mentioned *HĒRBUD*, they had made (i.e. had initiated as) *NŌZŪD* in the name of the late (lit. residing in *Garōtmān*) *BEHDĪN SOHRĀBJĪ*, son of *ŠĀPŪRJĪ ČŪRĪGAR*, (and whom) they had given it as a pious gift (اشوداد). During all this time, the binding (جلد) of this book was torn, it was rebound in leather (lit. it was rebound by having new leather covering — سر — placed over it), so that that above-mentioned *HĒRBUD* might make use of this book in holiness and with ritual purity (یاداب) in the *Yazišn* (ceremonies performed for) the *Yazads* and *Amšāsands* and the holy *Frōhars*, and he might remember those who had given it as a pious gift in the prayer for abundance. (Av.) There is only one path, (that of) righteousness; all those other paths are contrary paths. Glad in mind and the best in the soul. (Pahlv.) He is glad in body who practises his soul (in purity).

No. 019.

Ms. of the *Visp Rat Sâda*.

European paper; seventeen lines to a page of Av. and Pahl. texts, the latter pertaining to ritual injunctions — *nîrangs*, written in red ink. Certain ligatures are employed in the Av. text, written in bold angular characters.

The first fly-leaf has the following note of presentation in eight lines: 146a

Avesta Ms. The Vispared Sâde given for the "Indian Museum of Italy" in Florence. by. Dastur Khorshedji Bejanji. High Priest at the Faramji Kawasji. Atash Behram.

The folios are not numbered.

At the beginning of the text, we have the following Pahl. invocation: 146b

𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀

This invocation is followed by its transcription in Pers. characters in red ink:

به نام ایزد دادگر به نام نیروک و ایاری دادار هر مزد وه افزونیک ریومند و خره مند
امسوسپندان مینوان کتبان و مهست هومت هوخت هورست از مینشن گوشن و کنشن فرارون
به نیک دهشن خوب مورواک نویسم اوستاک یشت و سپرد به تند یاتر خوب فرزاد بوات.

Transcription: *Pa nām i yazat dātkar. pa nām u nîrūk u ayārīh i dātār (i) ôhrmazd vêh-awzūnik rayōmand aʾarrehōmand amahrspan-dān mēnūkān u gētīkān [i] mahist humat u hūxt u hvaršt hač mēntēn gōrōšn u kunīšn i frārōn u pa nēwak dahišn u ašp murt[ā]k nīpēšēm apastāk [i] yašt [i] visp rat pā tūndih(āh)tar ašp fražām bavāt.*

Translation: In the name of the just Yazat. We write the *Apastāk* of the *Yašt* of the *Visp Rat* in the name and strength and help of the Creator *Ôhrmazd*, well-increasing, resplendent and glorious, (and of) the *Amahrspands* of the spiritual world and of this world, (with) greatest good thought, good word, and good deed (which are) from straight-forward thinking, speaking, and doing, and by the good creation and in good omen. May it be well completed (more) rapidly.

At the end of the ms. we have the names of the six *Gāhambārs* and those of the five *Gāthā* days in Av. characters, as follows:

د «س» ی. ۱۰۰۰ . . . د «س» ی. ۱۰۰۰ . . . د «س» ی. ۱۰۰۰ . . .
 د «س» ی. ۱۰۰۰ . . . د «س» ی. ۱۰۰۰ . . . د «س» ی. ۱۰۰۰ . . .

and then : تمام i.e. "It is completely finished."

No. 21 ā.

Ms. of the *Yasn* (Y. 1 — Y. 27) with its Pahl. version.

European paper; eleven lines to a page of mixed Av. and Pahl. texts. Ritual injunctions — *nīrangs* — and few commentaries are in the Guj. language and Guj. script.

147 The first fly-leaf has the following note of presentation in nine lines:

Avesta. Pahlavi Ms. Yacna with Pahlavi Commentary, Part I. given for the "Indian Museum of Italy." in Florence. by. Dastur Khorshedji Bejanji. High Priest at the Framji Kawasji. Atash-Behrām.

The first two folios are blank. Fol. 3 r. has twenty-six verses in Persian which do not give the name of the scribe; fol. 3 v., ll. 1-3 has an invocation to Ōhrmazd in Pahl. and Pers. and the name of the ms. as follows:

و فرجام نیک .

بنام ایزد بخشاینده مهربان دادگر دادار هورمزد ابن یرشن با معنی زند نویسم
 و فرجام نیک .

Transcription: *Pa nām i dātār. ōhrmazd dātkar dātowar ān i pērōžkar.*

Translation: (Pahl.) In the name of the Creator Ōhrmazd, the just Judge, He (who is) victorious. (Pers.) In the name of God, the bountiful (and) kind Judge, the Creator Hormazd. I write the *Yazišn* with the *Zand* (sic. for Pahl.) version, and (may it have) a good end!

Part I: Fol. 3 v., l. 4 — fol. 103 r., l. 1: Y. 1 — Y. 10. 20 (64). This part of the ms. is written in good and moderately big characters; the Pahl. version is written in semi-Iranian style.

Part II: Fol. 103 r., l. 1 — fol. 240 v. Y. 10. 20 (65) — Y. 28 beginning —

The second part has besides the Pahl. version, a Guj. free translation in the margin; fol. 201 r. — fol. 240 v. have also an interlinear Guj. version written in fine hand. This part is written in bigger characters by another copyist.

The ms. has no colophon.

No. 21 b.

Ms. of the *Yasna* (Y. 28 upto the end) with its Pahl. version.

European paper, eleven lines to a page of mixed Av. and Pahl. characters.

The first fly-leaf has on top the name of the former owner in Guj.: 148
અરજેશ્વર અમૃતજી દાસી followed by the same note of presentation in nine lines as in ms. No. 21 a; with the exception of the third line, which has "Part II."

The text begins on fol. 24 r. with the words: 𐬀𐬎𐬌 𐬕𐬀𐬎𐬎𐬌 *gāsān bun* "the beginning of the *gāōās*"; it is interrupted on fol. 220 r. with the words: 𐬀𐬎𐬌 𐬕𐬀𐬎𐬎𐬌 𐬀𐬎𐬌 *ātaš nyāišn bun* "the beginning of the *Ātaš Nyāišn*"; then after twelve blank folios — fol. 221 - fol. 232, — the text is continued on fol. 233 and completed on fol. 276.

The ms. is written in the same good and moderately big characters as the first part of ms. No. 21 a. It has no colophon.

No. 22.

Ms. of the *Mēnūk i Xrat* with its Skr. version.

The ms. has 361 folios, and twelve lines to a page of mixed Paz., Skr., and Guj. texts.

The fly-leaf r. has the following note of presentation in seven lines: 149a
Pazend Sanskrit MS. Mino-Kherad with. Sanskrit translation. given for the "Indian Museum. of Italy" in Florence. by. Dhanjibhoy Framji Patel Esqr.

Part I: Fol. 1 r. — fol. 340 r.: Ms. of the Paz. *Mēnūk i Xrat* with its Skr. and Old Guj. versions.

The first two folios are blank; fol. 3 r., above on left, gives the name of the former owner of the ms. in Persian, in three lines: 149b

دستوران دستور کاوس ولد دستور رستم | شهریار لقب سنجانه پرستار آتش | و هرام

i.e. "DASTŪRĀN DASTŪR KĀVUS, son of DASTŪR RUSTAM ŠAHRİYĀR, surnamed SANJĀNA, servant of the VAHRĀM Fire."

ment à mon Gouvernement, Mobed Dhanjibari¹ Framji, domicilié dans la même ville, a fait don à l' "Indian Museum " à Florence du Manuscrit " Vendidad Sadé ", qu'il posséda et qu'il avait prêté, il y a quelque temps, au Professeur Dr. Geldner, jadis à Tubingue et actuellement à Berlin.

Mobed Dhanjibari¹ Framji ayant fait prier mon Gouvernement de faire envoyer, par votre entremise, à l'Indian Museum le manuscrit susindiqué après avoir été restitué de la part du Professeur Geldner, je suis chargé, et j'ai l'honneur de vous transmettre ci-joint pour vous prier de vouloir bien le faire parvenir à sa destination, ainsi que de m'en accuser réception.

Recevez, Monsieur le Comte, l'expression de ma considération distinguée.

L'Ambassadeur d'Allemagne
Comte Salinz.

Monsieur le Comte Angelo De Gubernatis,
Professeur de Sanscrit, Président de la
Société Asiatique
à Florence.

1160

1. Thus for Dhanjibhai.

ADDENDA.

Translations.

P. 2, ll. 2-4.

Verses: In the name of God (lit. possessor of the world), the Victorious who has not got anybody else as equal. The Lord of time and the Lord of space, the Lord giving daily food and showing the (right) path; You (plur. tant.) have made manifest the world from non-existence, (and) produced the souls incessantly one with the other.

P. 6, ll. 10 - 33:

Verses: I have written a good and complete book, know thou that its name is Vandīdād. The Preserver of the world, the pure and holy¹ Creator had spoken to Zardušt about it from the beginning to the end. God, the Creator, (who is) without a friend and without an associate, had revealed (lit. told it) completely from the beginning to the end. There is much (talk about) good and evil, (and) also about "do" and "do not do", not proper and proper (reading شایست). He said "do not do" (for) something which is not to be done, and "do" for that which is not to be injured by him. Everybody who reads from it (with) cheerfulness becomes² worthy of paradise, sinless, and holy. Everybody in whose heart there is faith, all (his) desires are attained by him. He who has wisdom (allotted to him) from eternity obtains (lit. produces in his hand) his demands. Everybody who possesses knowledge about this religion, (for him) there is neither doubt nor suspicion as regards religion.³ (Then) he has obtained the reward in both worlds, (and) the accursed (Ahriman) has turned (his) face away from him. This advice is all and (it is) enough for thee; when thou becomest a complainer, the work is raw (i.e. half-finished), and (it is) enough. It should not be that thou shouldst go into oblivion, but if thou goest, thou becomest unacceptable (قبول in the Guj. sense). If thou dost not remember the name of the scribe, (and) if the scribe is a stranger (to thee), and he is not unjust; he is tormenting little, speaking little, and also little endowed with eloquence (کم زبان), he is not speaking much like others (lit. his tongue is not in the excess — فضولی — of speech); (he is) desirous of an appreciator (and) true, (and) DĀRĀB by name, full of expectation, and residing in paradise. They uproot adultery (گرفته زنی) of others, they uproot adultery from that.⁴ They do not possess information in science and in

1. *اشوی* for *اشو* is for the sake of rhyme with *ازوی*; thus also in verse 6. — 2.

شد for *شود*, also in verse 7. — 3. The spurious *اکر* is for the sake of rhyme with *خبر*.

— 4. The meaning of this verse is not clear owing to the obscure word *گرفته زنی*.

reading, what (چه شد) even if they learned this art. I have nothing to do with adultery (?), these arts are not worthy of me. If critics find fault with me, I do not take counsel (سخن گیرم) from critics. What have I to do with bad and good critics, when excess (فصول) does not find rest in me. I have told thee these words from the beginning to the end, they will please thee and it will not come from me (?). If they please thee, do not flatter, do not listen to any word except to truth. If thou listenest thou shalt be advised, otherwise thou shalt be covered with ignominy from the beginning to the end. I have said (thus) in these twenty-four verses, if thou art intelligent, pour (در آرد, lit. send in) it into thy ear.

P. 10, l. 19:

For translation s. Suppl. pers. 48, colophon No. 16.

P. 11, l. 15 — p. 12, l. 3:

In the conclusion of the book.

Verses: In the name of the holy eternal (همایند) Creator, who is the Lord of lords, ancient and powerful, and the ancient asylum (پناه), resplendent and glorious and powerful, the nourisher of the poor and the upholder of the world; from his name the difficulty (in ms. difficult, adj.) and sorrow run away. I pronounce thousands of thanksgivings for that God who gave us the *Mazda*-worshipping religion. I am certain, doubtless, and with (my) heart in certainty (in ms. doubtless, adj.), as by means of this religion the Invisible entered (lit. became) my abode. If every hair of my head becomes a tongue, even in that case I am not able to utter praises (وصفا) of the religion. I have written the book of the *Saddar* completely with full faith according to the religious saying, on the holy day excellent *Dādār* (*Hormazd*), in the holy month illustrious *T'ištar T'ir*, the year (reckoned) from *YAZDAJARD*, (and) holy and full of liberality (برجود), was one thousand one hundred and another forty-two. I entertained hope (امید زدم) from That, from the One full of splendour, so that I might hear the voice from afar (سب بردم). Again (دگر), my life and body prospers, (even) if the auspicious heart becomes cheerless. (The ms.) will remain a monument from me in the world, all learned readers will offer good wishes (for me). If thou dost not know the name of the scribe, he will tell it (to thee) with ease, if thou wilt read (it). Seek the name of the scribe without fear also in the letters of the fourteen *Jīms*. If thou reckonest by way of its evident demonstrations, thou wilt obtain his name, if thou hast intelligence. (But) if thou dost not know the name of the scribe from this secret, I make it known to thee (به یشت) with a sweet voice. **MōBAD-born**

RUSTAM is famous; his father was BAHRĀM, a pious and cheerful (مبارک) MŌBAD. Similarly (میردوست), the name of (his) grandfather was DARĀB SOHRĀB, whose splendour (آب) was from MĀNAK PEŠŌTAN. Read without doubt everywhere, O, wise man, the (still) more famous surname SANJĀNA. May everybody who reads this writing with a glad heart cause an *Āfrīn bād* ("bravo") to reach the scribe!

P. 13, ll. 3 - 11, and ll. 14 - 21:

As regards the prayers (مناجات) to the exalted Creator.

Verses: Order, O Excellent One, the holy *Farōhars* and all angels, as well as (ملائک) all seven *Amšāsands*, all invisible ones, and the revolving sphere, the twice six signs of the zodiac, and the stars from Saturn to the Sun, that they all together help DARĀB. (It was) forty-six years added to (lit. more than) one thousand after the king YAZDAGARD ŠAHRİYĀR, when wise DARĀB SANJĀNA composed these several verses with pride... This metrical version (نظم) of the *Mēnūxerad* was completed through the victory (نیروزی) of the *Varharām* Fire. The book of *Mēnūxerad* is completed.

Introductory words (کلمات) in the matter of writing the *Mēnūxerad* from Pahlavi into Zand and Indian characters.

Verses: Now listen to this excellent tale whose name is *Mēnūxerad* in Zand. This book was first (written) in Pāzand, in which there was a selection from a Pahlavi book. It was excellent NĒRYOSANG DHAVAL (who) wrote it from Pāzand into Zand. The MŌBAD of good name wrote it in Zand and its complete translation in the Indian language. Thereupon this tale remained (transcribed) from the Pahlavi book into Zand and Indian characters. Still there was no pleasure (derived from) this book, as this beautiful tale was wholly corrupted. When I was much pressed by my friends, I even liked this attempt of mine.

P. 24, ll. 9 - 15:

Verse: The tale of *Ardā i Vīrāf* is completed through the (virtue of the) eyes of ZARDUŠT of pure heart.

It is fully completed; my work is brought into order. The book of *Ardā i Vīrāf* from the composition of ZARDUŠT BAHRĀM.

For the translation of the three following verses, s. Suppl. pers. 48, colophon No. 16a.

It was completed according to the order of SEIGNEUR SAHIB ANQUETIL DU PERRON on the 5th of the month of *Jamādī-ul-Ākhir*, year 1174.

P. 26, ll. 3 - 5:

Verse : (It was) on the date of the death of the king YAZDAJĀRD, that (this book) was composed under the protection of his own holy hem (دامان). For the three following verses, s. Suppl. pers. 35, colophon No. 5.

P. 50, ll. 9 - 11:

Its probable meaning is as follows : " Whatever I saw in the *Sakand Gumāmnī*, letter for letter I studied it, thus wrote KHUNKĀRJĪ. We studied it with its version and recited it ... the son of the teacher of KHUNKĀRJĪ."

P. 117, ll. 6 - 9:

In the year *Sam(vat)* 1833, *Šā(ka)* 1698, in the month of *Kārtēka* (for *Kārttika*), on the 8th of the dark half, 21 *ghaṭis*, 15 *palas*, on the best day (तिथौ for तिथौ), on Tuesday, (the eleventh lunar mansion) *Purvāṣṭalgunī* (for *Purvāṣṭalgunī*), *ghaṭi* 26 - 35, the natal star (जन्म नक्षत्र) *Viśākhā*, (for *Viśākhā*, the sixteenth lunar mansion), the auspicious *ghaṭi* 4 - 1, the *ghaṭi* passed after sunrise 3, *pala* 45, (at this) juncture (of time) in the house (गृहे instead of ग्रहे) of BEHEDĪN MEHERVĀNJĪ VAKHĀRĪĀ (his) wife gave birth (to a son), with (प्रतिसंहितं instead of प्रतीशहीत) the birth - names, MEHERVĀNJĪ, MĀNŪKĪJĪ and such like (इति for अती). Prosperity,

Notes.

P. 2, l. 21:

اروید is perhaps for اروید va frūrōn; va frūrōn-kāmāk-varčūtāran "and workers according to their advanced desires."

P. 5, l. 20, and l. 33:

لقب ارویسگاهان "surnamed *Arvēsgāhān*"; ارویسگاهان is not, properly speaking, a surname. It is applied to a priest who performs higher ritualistic ceremonies, like the *Yasni*, the *Vandīdād*, and the *Būdharvān* in the *Arvēsgāh* (s. BARTHOLOMAE, ZHss. p. 382). This interpretation is supported by the colophon of a ms. of the *Farāmurs Nāma*, pertaining to the library of the late ERVAD MANECKJI RUSTAMJI UNVALA, in which the scribe calls himself هیربد خورشید بن اسفندیار بن رستم بن خورشید هوم لقب کننده ارویسگاهان i.e. "HĒRBUD XVARŠĒD BIN ISFANDIYĀR BIN RUSTAM BIN XVARŠĒD HŪM, surnamed performer of the *Arvēsgāhān*." This expression ارویسگاهان corresponds exactly to Parsi Guj. હિરેરો કરનાર. Again, in a colophon without particulars written on a loose page, preserved in the above library, the scribe calls himself هیربد مانک بن رستم بن جمشید لقب ارویسگاهان, and in margin اوناوا, which latter is the real surname UNVALA.

In six colophons, Nos. 16a, 16b, 100, 116a, 116b and 124, the scribes whose surname was SANJĀNA call themselves پرستار آتش وهرام "servant of the *Bahrām* Fire", پرستار درگاه آشی وهرام "servant of the abode of the *Bahrām* Fire" (No. 116b), and پرستار درگاه معظم آتش وهرام "servant of the exalted abode of the *Bahrām* Fire" (No. 116a). It is well-known that upto 1109 A.Y., when the SANJĀNĀ MŌBADS of Navsari left the town for Bulsā with the *Īrānsāh* Fire, they could serve in Navsari only the *Ātaš Bahrām* — ઔય દર્શક — whereas all other ceremonies, especially those performed in the *Arvēsgāh*, were exclusively performed by the BHAGABĪ MŌBADS of Navsari. Thus we have in these colophons an indirect allusion to this state of affairs.

P. 7, add after l. 2:

The Zand text of the *Yasn* is called on fol. 2 *apastāk* and NĒRYOSANGH's Skr. version *Zand i kīndūkik*, i.e. "the Indian commentary, rather version".

P. 8, l. 6:

The word श्री, श्री occurs very often in Skr. and Guj. colophons before the names of God and prominent men, before those of days, months and the *Samvat*, and before the names of towns. श्री is the honorific prefix before the name of God, the Creator, corresponding to Pahl *rayōmand* *xvarrshōmand* "resplendent and glorious." When it is used before the names of days, months, the *Samvat* and towns, it corresponds to Pahl *farrox* or *farroxvandah* and to Pers. فرخ, فرخنده, مبارک "auspicious; blessed". Finally, when it is used before the names of prominent men, it is rather an abbreviation of श्रीमन् or श्रीयुत् "fortunate, prosperous". Once it is used, at the commencement of Z. & P. 5, colophon No. 72b, as an auspicious sign.

P. 61, l. 21:

ŪSTĀT is a title higher in rank than that of DAŠTŪR. (B. N. ДИДНАН's oral communication). It is taken only by PĚŠŪTAN RĀM KĀMĪN of Broach,

P. 64, note 2, l. 3:

DHABHAR, op. cit. p. 98, l. 4 has 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 BAXTĀFRĪT; BARTHOLOMAE, ZHss. p. 72, l. 6, and p. 88, l. 29, where BAXTĀFRĪT is mentioned as a learned man and author. For this name, cf. JUSTI, Iranisches Namenbuch, p. 61. It means "created by fortune; favoured by fortune". This reading is preferable to BAXTĀFRĪN, although the latter is supported by 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 of M. 50, colophon No. 40, and by the note of WEST quoted in the note 2, p. 64.

P. 74, ll. 27 - 28:

His full name is given as JAMASPJI FRAMJI BHOWNAGREE. He was given a special *parvānā* for the purpose of trading by the then THAKORE SAHER of Bhownagar on 17th October 1765. He belonged to a priestly family, as he is spoken of as 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 in the *parvānā*; cf. ERVAD T. D. ANKLESARIA, *Dānāku Mainyō-i Khari*, Bombay 1913, introduction, p. 21, note 1.

P. 85, l. 14:

KĀVUS MUNAJJAM of Surat studied under JAMŠĒD VILĀYATĪ the question of the *Kabīsa* or intercalation, (શ્રી કવિજીવન વીમાદલાલ યાદગારી ગ્રંથ, પા. ૬૪૩; Pārsī Prakāśh, p. 88).

P. 95, l. 19:

Paz. 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎, Pahl. 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 (FrP. 13. 5) *vahmān* "such and such a man, any man" means originally "pious, devoted". It becomes 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 in Persian, and is used with 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 to increase the point of uncertainty (ZENKER); s. J. M. UNVALA, Translation of an extract from *Mafātih al-'Ulūm* of Al-Khwārazmī, Paris 1929, p. 24, note 62.

P. 109, l. 29:

Perhaps discurmptum?

P. 111, ll. 17 - 18:

For 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 of ERVAD EDALJI KERSASPJI ANTIA, *Pāzand Texts*, collected and collated, Bombay 1909, p. 116, ll. 12 - 18, where the complete quotation from the 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 or "the marriage-blessings" is as follows:

𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 i.e. "May there be good *yazisnī*, good sign, knowledge and steadfastness of the good *Masda*-worshipping religion."

* Another variant is 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 in 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 in *પાઝંદ અભ્યુત્તર સીરીઝ*, નં. ૨. *પાઝંદ સેતાયશ બા માએની*: published in Guj. transcription and translation by ERVAD FIBOZ SHAPURJI MASANI, Bombay 1920, p. 222. It is translated by "good creation", thus taking it as a synonym of *hudahisn*. But 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎, better 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 means properly "good fortune". If this word were to be written in Pahlavi, it would be 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎, which form permits the readings *hujahisn* and *hudahisn*.

CORRIGENDA.

- P. 1, l. 7 read Suppl. pers. 26 (BLOCHET
IV, 171, p. 182, P. 2).
- P. 2, l. 6 „ *pīrōš*
- P. 4, l. 7 „ Suppl. pers. 27 (BLOCHET,
I, 177, p. 183; P1 or
PVS).
- P. 6, l. 25 „ ر
- P. 7, l. 1 „ Suppl. pers. 29 (BLOCHET,
XVII, 183, p. 189; P 3).
- P. 7, l. 2 „ *Yasn*
- P. 15, l. 12 „ MÖBAD ŠĀPŪR, son of
MĀNAK, son of BAHRĀM.
- P. 18, note l. 3 read HORIVALA, Studies
in Parsi History,
Bombay, 1920.
- P. 24, l. 8 read بران آفرین خواند.
- P. 26, l. 10 „ *Qissa*
- P. 88, l. 29 „ MĀNAK
- P. 42, l. 17 „ *vahīčak*
- P. 43, l. 8 „ *vahīčak*
- P. 47, l. 9 „ *dē(ō)*
- „ l. 14 „ *pa vahīšt*
- „ l. 16 „ *kī [i] ahrāših.*
- l. 17 „ *Dē(ō)*

- P. 47, note l. 2 read *bāšer*
- P. 48, „ l. 8 „ پیرامون یشت
- P. 61, l. 4 read *nikīrītārān u apīr-x'ān-*
tārān
- „ l. 9 „ *x'āntārān u apīr-x'ān-*
tārān
- P. 66, l. 16 „ *Yasn*
- „ l. 26 „ *Muhyābād*
- P. 78, l. 9 „ CHĀPĀ,
- P. 79, l. 5 „ *Yasn*
- P. 91, l. 31 „ KAYĀM-UD-DĪN
- P. 102, l. 2 „ *Qissa*
- P. 105, l. 3 „ *Tadhkira*
- P. 106, l. 29 „ वृत्ताद्
- „ l. 32 „ सुद्य
- P. 109, l. 2 „ *Yasn.*
- P. 111, l. 11 „ *Yasn.*
- P. 116, ll. 25 - 26 read May there be good
fortune and good
sign (i.e. good omen)!
- P. 123, l. 21 read *Yasn.*
- P. 134, l. 34 „ RUSTAM
- P. 138, l. 29 „ حُرب
- P. 150, l. 14 „ *Vājs*
- P. 154, l. 16 „ ŠAHRĪYĀR

APPENDIX I.

Tables of different class-marks given to the mss. whose colophons form this collection.

I

| My collection | Bibl. Nat. | Munich | Geldner and Westergaard | West |
|---------------|--------------|---|---------------------------------------|-------------------------------------|
| No. 1 | Suppl. pers. | 26 | | |
| " 2 | " " | 27 | P ₂ | |
| " 3 | " " | 29 | P ₁ or PVS (W.) | |
| " 4 | " " | 34 | P ₃ (W.) | |
| " 7 | " " | 37 | P ₃ (W.) | |
| " 8 | " " | 38 | | PA ₁₀ |
| " 9 | " " | 39 | | B ₂₉ |
| " 17 c | " " | 49, fol. M ₁₄ , fol. 12 (" 100) | P ₂ | |
| " 17 d | " " | 172 v.
49, fol. 191. | | P ₄ (W.) |
| " 18 | " " | 50 | M ₁₂ , fol. 28 (" 97) | |
| " 19 b | " " | 51 | M ₁₂ , fol. 33, 41 (" ") | |
| " 22 | " " | 417 | M ₂₇ (" 113) | |
| " 26 a | " " | 1669 | | PB ₆ |
| " 28 | " " | 25 | M ₂ (" 86) | P ₁₀ |
| " 29 a | " " | 33 | M ₈ (" 92) | P ₇ |
| " 35 | " " | 42 | M ₂₁ (" 107) | PA ₁₈
M ₂₈ |

II

| My collection | Munich | Geldner | West |
|---------------|---------------------------------------|------------------------------------|---|
| No. 37 | M ₄₆ (Haug 1) | M ₁ | |
| " 38 | M ₄₇ (" 2) | M ₂ | |
| " 39 | M ₄₉ (" 4) | M ₄ | |
| " 40 | M ₅₀ (" 5) | | M ₅ |
| " 41, 42 | M ₅₁ a, 51 b (" 6 a, 6 b) | M ₆ a, M ₆ b | MH ₆ , M ₆ , H ₆ |
| " 43 | M ₅₂ (" 7) | M ₇ | MH ₇ , H ₇ |
| " 44 | M ₅₃ (" 8) | | |
| " 45 | M ₅₆ (" 11) | | |
| " 48 | M ₅₉ a, b (" 14 a, b) | | M ₁₄ |
| " 49 | M ₆₀ (" 15) | | H ₁₅ |
| " 51 | M ₆₃ (" 18) | | H ₁₈ |
| " 52 | M ₆₄ (" 19) | | MH ₁₉ |
| " 54 | M ₆₆ (" 21) | | MH ₂₁ |
| " 58 | M ₇₀ (" 25) | | H ₂₅ |
| " 60 | M ₇₄ (" 29) | | H ₂₉ |
| " 66 | M ₈₅ (" 35) | | H ₃₅ |

III

| My collection | Ind. Off. | West | Westergaard
and
Geldner |
|---------------|-------------------|--------|-------------------------------|
| No. 69 | Z. & P. 1 | | L1 |
| " 70 | " 2 | | L2 |
| " 71 | " 3 | | L3 |
| " 72 | " 5 | | L5 |
| " 73 | " 6 | | L6 |
| " 76 | " 9 | | |
| " 79 | " 17 | | L17 |
| " 80 | " 19 | L19 | |
| " 85 | " 25 | | |
| " 91 | " 2506. 280. 13 A | Lp2506 | L25 |
| " 97 | " 3043. 280. 12 E | La | |

IV

| My collection | Brit. Mus. | Geldner
and
Westergaard | West |
|---------------|---------------------|-------------------------------|-------------------------|
| No. 100 | Zend Add. 18396 | O1 (O384) | |
| " 102 | " Oriental 1437 | Lb2 (?) | |
| " 103 | " " 1588 | Lb16 | |
| " 105 | " Reg. 16 B V | Lb2, Lb2 | |
| " 106 | " " 16 B VI | Lb1 | |
| " 107 | Pahl. Oriental 1591 | | Add. Oriental 22378 (?) |

V

| My collection | Oxford | Geldner and Westergaard |
|---------------|------------|-------------------------|
| No. 118 | Fraser 258 | Os Ms. |

VI

| My collection | Copenhagen | Geldner and Westergaard |
|---------------|----------------|-------------------------|
| No. 137 | Codd. Iran. 38 | K38 Ms. No. 3 |
| " 138 | " " 39 | K39 " " 4 |

APPENDIX II.

A list of names of scribes and other persons occurring in the colophons.

The Arabic figures refer to the numbers given to the colophons of this collection. Certain names occurring in the introductory text to a colophon are given the number of that colophon.

A = Andhīārū; B = Behdīn; E = Ervad; H = Hērūd; M = Mōbad; Ū = Ūstāt, Ūstā.

ĀDAR ĀHIL of Cambay ... 123b.

B. ĀDAR JĀĪA of Broach ... 97.

B. ĀGĀ BEHERĀM BEN B. DHANJĪ BIN JĪVĀJĪ DALĀL of Broach ... 77.

AJŪJ NĀMDĀR ... 25b.

ĀKĀDĀRŪ ... 31c.

ANGELO DE GUBERNATIS, MR. LE COMTE ... 150c.

ANKLESARIA ... 130.

ANQUETIL DUPERRON ... 3a-f, 13, 16a-h, 17 f, 71a.

ARDAŠĒR BAHMAN RŪZVĒH of Sistān ... 121.

H. ARDAŠĒR BIN MŪBAD BIN JĪHVĀ of Broach ... 65, 79b.

B. ĀSĀI BIN BAHRĀM of Navsari ... 75e.

H. ĀSĀ BIN NĒRYOSANG of Cambay ... 75e.

ĀŠDĪN KĀKĀ DHANPĀL of Navsari ... 83.

BAHMAN (VAHMAN) of Anklesvar ... 54a.

BAHMAN BAHRĀM ĀDAR of Cambay ... 123b.

H. BAHMAN KĀVUS HŌMĪ KĀNGĀ of Navsari ... 145a.

E. BAHMAN E. MOVAD E. HŌMĀM of Anklesvar ... 54c.

M. BAHMANJĪ NAVROJĪ SETH of Surat ... 72b.

E. BAHMANJĪ (BAMANJĪ) E. RATANJĪ KĀNGĀ of Navsari ... 145a.

M. BAHMANJĪ M. RUSTAMJĪ of Surat ... 40, 130b.

B. BAHMAN BIN SYĀVAXŠ of Cambay ... 75e.

BAHRĀM ĀDAR ĀHIL of Cambay ... 123b.

BAHRĀM D. MĀHVINDĀD D. RUSTAM of Turkābād, near Yazd ... 19d,
80a, 34.

BAHRĀM MARZBĀN FARĒDŪN ... 125a.

E. BAHRĀM (BIHRĀM) E. PAHLĀN (PALTAN) of Navsari ... 75e, 80b.

B. BAHRĀMJĪ B. SOHRĀBJĪ ... 145a.

BAHRĀM XUDĀDĀD RUSTAM of Qazvīn ... 143.

E. BARJOBĪ E. BAMANJĪ KĀNGĀ of Navsari ... 148a.

- BARJORJĪ KAVĀSĪ SANJĀNĀ ... 79a.
 BARZŪ MĀNAK¹ PEŠŌTAN of Navsari ... 38a.
 BARZŪ IBN QAVĀM-UD-DĪN IBN KAIQOBĀD of Navsari ... 15c, 15e, 84, 124.
 D. BAXTFĪRŪZ ISPANDIYĀR BAXTFĪRŪZ ... 142a.
 M. BHIKHĀJĪ BIN D. RUSTAMĪ BIN D. BAHRĀMĪ SANJĀNĀ of Navsari ...
 100, 116a.
 BĪŽAN XUSROŠĀH XUSROFĪRŪZ ... 136.
 D. BĪŽAN YAZDIYĀR BĪŽAN of Kermān ... 144b.
 ... BĪŽAN FARROX²ZĀD ĀDARGUŠASP MARDĀNSĀH BĪŽAN .. 136.
 BRUEYS, MR. ... 6b, 14, 20.
 ĀHIL BAHMAN BAHRĀM of Cambay ... 119.
 ĀHIL² SANGAN of Cambay ... 119.
 CAMA, K. R. ... 47.
 H. ĀNDĀI BIN PĀHLAN of Navsari ... 75e.
 E. ĀNDĀ E. VĀCHĀ of Surat ... 54d.
 DĀDĀBHĀU DĀDĀUJĪ ... 57.
 A. DĀDĀBHĀI HORMAJĪ RABĀRĪ ... 38b.
 B. DĀDĀBHĀI SOHRĀBJĪ ... 145b.
 B. DAHYĀN BIN ĀNGĀ of Navsari ... 75e.
 D. DĀRĀB ... 16f, 137.
 D. DĀRĀB (teacher of ANQUETIL) of Surat ... 9, 33, 71a, 82a.
 H. DĀRĀB BIN FARĀMURZ MĒNŪČĪHR of Surat ... 1, 22, 39b.
 H. DĀRĀB BIN HIRĀ BIN ĀNDĀ SŪRATĪĀ ... 38b, 105.
 DĀRĀB HORMAZDIYĀR SANJĀNĀ of Navsari .. 8.
 B. DĀRĀB BIN JĪVĀ BIN ĀNDĀJĪ ... 16a.
 H. (D.) DĀRĀB D. PĀHĀLAN IBN FARĒDŪN of Navsari ... 23a-c, 31,
 58b, 145b.
 H. DĀRĀB D. RUSTAM³ D. JĀMSĒD of Surat, brother of D. KĀVUS BIN
 BAHRĀM BIN FARĀMURZ ... 74, 90.
 M. DĀRĀB BIN D. RUSTĀM BIN MĀNAK ... 24b.
 DĀRĀB H. RUSTAM H. X⁴ARSĒD of Navsari ... 2a-c.
 DĀRĀB SOHRĀB ... 137.
 DĀRĀBJĪ M. SOHRĀB M. BAHMAN of Surat ... 17a-b, 126.
 DĀRAK ĀHIL of Cambay ... 123b.
 DĀRĀŠĀH IBN MIHRBĀNJĪ of Surat ... 43a-b.

1. Surnamed RABĀDĪ. He joined MĒNŪČĪHR HOMJĪ's party with his two sons in 1687 A. D. (s. Pārsī Prakāśh, p. 846; Athor. Nām, p. 654). Still the identification remains doubtful. — 2. He is the well-known patron of the Persian scribe MIHRBĀN KAIKUSRO. — 3. He is the adopted son of D. JĀMSĒD. His father's name was HORMAZDIYĀR. He became the DASTŪR of Surat after the death of his father-in-law D. BHIKHĀJĪ in 1770 A. D. (s. Athor. Nām, pp. 58 and 761).

DARMESTER, PROF. JAMES ... 24a, 25a.

M. DHANJIBHAI FRAMJI ... 150c.

DHANJIBHAI FRAMJI PATEL ... 149a.

SEṢH DĪNŠĀHJĪ¹ EDALJĪ BIN DHANJĪBHĀI MEHTĀNĀ of Surat ... 26a-b.

DUNCAN, JONATHAN ... 81a, 85, 90.

D. EDALJI DARABJI RUSTAMJI SANJANA of Bombay ... 60a.

H. ĒDAL JĀMŠĒD BIN MĀNAK SANJĀNĀ of Surat ... 26a-b, 39c.

ĒRAČ BIN D. X^VARŠĒD BIN D. HŌŠANG of Navsari ... 59.

ĒRAČJĪ SORĀBJĪ MIHRJĪ RĀNĀ of Navsari ... 47.

E. FARĀMJĪ RATANJĪ KĀNGĀ of Navsari ... 145a.

FARĀMJĪ ŠERĪĀRJĪ ... 56.

H. FARĀMURZ BIN JĀMŠĒD BIN RĀNĀNĀ ... 16c.

M. FARĀMURZ M. RUSTAMJĪ of Surat ... 40, 130b.

M. FARĒDŪNJĪ BRĪKHĀJĪ KERSĀSPJĪ PĀVDĪ ... 140b.

FERIDUN ... 101.

FĪRŪZ ... 25a.

M. FĪRŪZ, MULLĀ of Bombay ... 93, 107.

FÜHRER, REV. DR. O. ... 68.

GĪV ISPANDIYĀR (SPENDADĀT, SPENDIYĀR) GĪV MĀHIYĀR of Yazd ...
15b, 75d, 144b.

E. GODREJ E. FARĒDŪN ... 4.

HAUG, DR. MARTIN ... 43b, 45, 48, 49b, 50, 52, 60a.

B. HĪNBĀKA JĪHLŪĀ of Broach ... 97.

HĪRĀ DĀRĀB SŪRATĪĀ ... 120.

HŌMĀST ŠĀDĀN ... 121.

E. HORMAJĪ KHURŠĒDJĪ KĀNGĀ of Navsari ... 145a.

A. HORMAJĪ MANĀMČERJĪ RABĀRĪ ... 38b.

M. HORMAZDIYĀR (HORMAZIYĀR) ARDAŠĒR MŌBAD ... 33, 79b.

H. HORMAZDIYĀR H. FARĀMURZ H. QAYĀMDĪN SANJĀNĀ of Navsari ...
106.

B. HORMAZDIYĀR ŠAHRİYĀR ... 122a.

D. HŌŠANG D. JĀMĀSP of Poona ... 49b, 50, 62.

... IBN D. HŌŠANG D. MIHRBĀN BIN D. BAHRĀM ... 139.

IBRĀHĪM KHĀN QĀSIM KHĀN, MUNŠĪ of Muhyābād ... 46.

ĪRĀNŠĀH IBN MALIKŠĀH of Kerman ... 5.

ĪRĀNŠĀH YAZDIYĀR ... 91.

E. ISPANDIYĀR (ASPANDIĀR) E. MĀNNAK E. KĀVAS ... 4.

1. He was a well-known merchant and cotton-agent of Surat (s. Pārsī Prakāśh, p. 371).

ISPANDIYĀR¹ BIN RATANJĪŠĀH of Bombay ... 39a.

E. JĀL E. KĀMDĪN ... 97, p. 107.

D. JĀMMĀS (JĀMĀSP), pupil of, from Kermān ... 82a.

D. JĀMĀSP of Kermān ... 11.

D. JAMASPJI ... 68.

D. JĀMĀSP ĀSĀ ... 138.

JAMASJI BHAVNAGARI, Esq., of Surat ... 55.

H. JĀMĀSP (ZĀMĀSP) BEN H. ĒDAL BEN FRĀNM MUNAJJĀM (MONAJĪM)
of Surat ... 150b.

D. JĀMĀSP HAKĪM ARDAŠĒR of Yazd ... 11, 40, 82a, 122b, 130b.

D. JAMASPJI MINOCIHARJI JAMASP ĀSANA ... 138, 150a.

JĀMŠĒD D. JĀMĀSP (HAKĪM) of Yazd ... 40.

D. JĀMŠĒD D. JĀMĀSP H. ĀSĀ FARĒDŪN of Navsari ... 26a-b.

JĀMŠĒD KAIQOBĀD of Yazd ... 122a.

E. JAMŠĒD KAIQOBĀD (KIKUBĀD) JAMŠĒD of Navsari ... 131a.

H. JĀMŠĒD BIN H. MĀNAK H. RUSTAM (UNVALĀ) of Surat ... 27a-d.

JAMSHEDJI MERWANJI ANTIA of Bombay ... 25a.

JAMŠĒD VELĀTĪ ... 71a.

JĀVĀNMARD IBN XUDĀDĀD JĀVĀNMARD ... 111.

JĒSANGJI KĀVUSĪ (MIHRJĪ RĀNĀ) of Navsari ... 24a.

B. JĪJĪBHĀI JĀMŠĒDJI MŌDĪ of Bombay ... 40.

H. JĪVAH BIN X^VARSĒD of Cambay ... 75e.

D. KAI KHOSRU of Surat ... 52.

KAIQOBĀD RUSTAM BAHRĀM SOHRĀB ... 99.

KAIQOBĀD RUSTAM LOHRĀSP ... 95.

KĀMDĪNJI BIN BAHRĀMJI IBN FARĀMURZ ... 131b-c.

E. KĀMDĪN² E. BIHRĀM E. RĀMJI of Anklesvar ... 120.

KĀMDĪN ŠĀPŪR of Broach ... 19c, 75b.

KĀŪS ... 54f.

D. KĀVUS ... 16f, 85.

D. KĀVUS, brother of ... 81b, 90.

D. KĀVUS ... D. ... 86.

D. KĀVUS BIN BAHRĀM BIN FARĀMURZ of Surat ... 74.

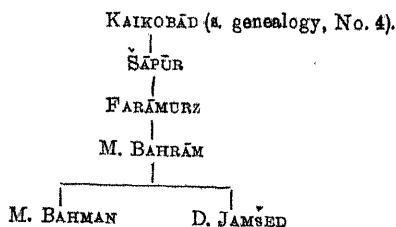
1. He was the younger son of RATANJĪŠĀH MANJĪŠĀH. He carried on business with China and Bombay. He wrote in 1802 A. D. a refutation of the appeal of MĪRZĀ ABDULLĀH ISFAHĀNĪ to the Parais, who asserted that the *Kabīrā* was in the Zoroastrian religion. He possessed a great collection of books on Zoroastrianism. He died in 1184 A. Y. (s. Pārsī Prakāśh, p. 181). — 2. He is one of the four priests, who were sent to Tenā near Surat to officiate for the GONĀVRĀ PANTHAK in 1659 A. D. (s. Pārsī Prakāśh, p. 15).

- D. KĀVUS¹ D. BHĪKHĀJĪ of Surat ... 26a-b.
 KĀVUSJĪ DĀRĀBJĪ ... 24a.
 H. KĀVUS M. FARĒDŪN D. BAHMAN of Surat ... 17e, 29a-c, 37, 125a-b.
 H. KĀVUS ĴAMŠĒD RUSTAM KŌTVĀLA of Navsari ... 82b.
 D. KĀVUSJĪ (COWASJEE) ĴAMŠĒDJĪ (JUMSETJEE) ... 57.
 KĀVUS (KĀŪS) D. KĀMDĪN ... 54b.
 M. KĀVUS (KĀUS) BIN MĀNAK BIN JAMŠĒD of Navsari ... 127.
 KĀVUS, MULLĀ BIN RUSTAM ĴĀLĀL of Surat ... 93, 137.
 H. (D.) KĀVUS (KĀUS) (MĪRZĀ) D. RUSTAM² (RŪSTAM) BIN D. ŠĀHRĪYĀR
 (ŠEHRĪYĀR) SANĴĀNĀ of Navsari ... 53a, 149b.
 B. KĀYĀM-UD-DĪN BIN ĀSĀ of Cambay ... 75e.
 KHUNKĀRJĪ? ... 35.
 D. KHURSETJĪ of Poona ... 50bis.
 D. KHORSHEDJĪ BEJANJĪ ... 146a, 147, 148b.
 KĪKĀ BIN MĪHRĴĪV³ BIN RĀMĀN (RĀNĀ) of Mehdhar, near Navsari ...
 17h, 31c, 114a.
 KĪRKPATRICK, LT. COL. HON. ... 88, 89.
 KUNVARJĪ⁴ BIN NĀHĀNABHĀI MŌDĪ of Surat ... 106.
 B. LĪNYĀI BIN KĀM-UD-DĪN of Cambay ... 75e.

MĀHIYĀR DĀHYĀN of Navsari ... 75e.

MĀHIYĀR MĀHMĪTRŌ of Aūchak in Sind ... 121.

1. He is the eldest son of D. RUSTAM (s. No. 8) and brother of DĀRĀB. He was a famous and learned DASTŪR of Surat. He was officially recognised by JONATHAN DUNCAN, the governor of Bombay, as DASTŪR of the Parsi community of Surat and granted a monthly honorarium of Rs. 50 from the 1st of July 1800 A. D. He is from the lineage of M. BAHRĀM FARĀMURZ as shown below:



D. KĀVUS (adopted by his maternal grand-father D. BHĪKHĀJĪ) (s. Athor. Nām., pp. 53; Pārsī Prakāśh, pp. 123-124). — 2. He carried the ancient *Ātās Bahrūm* Fire of Sanĵān to Udvada with DASTŪR BHĪKHĀJĪ RUSTAMJĪ in 1742 A. D. He died in 1762 A. D. (s. Athor. Nām., pp. 749-751; Pārsī Prakāśh, p. 44). — 3. He is a signatory to a resolution passed by the Behdīns of Navsari, in 1678 A. D., that they should cause henceforth religious ceremonies to be performed by any *mōdad* they liked and should remunerate him as they liked (s. Pārsī Prakāśh, p. 844). — 4. He was a leading man of the Parsi community of Surat after the death of his elder brother DHANĴĪBHĀI NĀNĀBHĀI PUNĴĪJĪ (s. Pārsī Prakāśh, p. 45, note 3).

- MĀH-PARĪ-BĀNŪ of Yazd ... 40.
 D. MĀHVINDĀD ... 19d.
 MĀHVINDĀD BAHRĀM ARDAŠĒR ... p. 67, note 1.
 MĀHVINDĀD NARĪMĀN BAHRĀM ... p. 67, note 1; 142a.
 MALCOLM, MAJOR ... 93, 108b-c.
 MĀLEN SANGAN of Cambay ... 123b.
 B. MĀNAK ČĀNGĀ of Navsari ... 75e.
 MĀNNEKJĪ¹ MEHERVĀNJĪ VAKHĀBĪĀ of Surat ... 112.
 M. MĀNAKJĪ SĒT ... 100, 116a.
 MANCERJĪ FARĀMJĪ ... 79a.
 MANEKJEE CURSETJEE ... 26b.
 MARZBĀN FARĒDŪN BAHRĀM of Kerman ... 138.
 M. MARZPĀN BIN D. KĀVUS FARĒDŪN of Surat ... 132a.
 M. MARZBĀN BIN D. KĀVUS MUNAJJĀM BIN BAHMAN of Surat ... 132b.
 MARZBĀN SPENDADĀD MARZBĀN ... p. 67, note 1; 144b.
 H. MĒNŪČIHR BIN D. BARZŪ BIN QAVĀM-UD-DĪN SANJĀNĀ of Navsari ... 113.
 M. MĒNŪČIHRJĪ JĀMĀSPJĪ FARĒDŪNJĪ JĀMŠEDJĪ² X^Varsēdji Vāchā of Bombay ... 141.
 MIHRBĀN D. ARDAŠĒR ... 110b.
 MIHRBĀN D. BAHRĀM³ D. MIHRBĀN SŪRAKĪ ... 34.
 MIHRBĀN KĀIXUSRO MIHRBĀN of Dazūk ... 119, 121, 123a.
 Ū. MIHRBĀN (MAHĪRVĀN) Ū. MĀHIYĀR (MAHĪĀR) PADAM of Navsari ... 80b.
 MIHRBĀN NŌŠĪRVĀN RUSTAM ŠABRIYĀR ... 142a.
 H. MIHRNŌŠ D. BAHRĀM D. X^VARSĒD SANJĀNĀ of Navsari ... 82b, 110a.
 MIHRPĀNĀK SRŌŠIYĀR of Nēšāpūr ... 42b.
 MUHAMMAD ĀNĪS ... 96.
 MÜLLER, MARCUS JOSEPH ... 28, 67.
 MUNŠĪ MĪRZĀ QANBAR'ALĪ VALAD I JA'FAR'ALĪ of Surat ... 6b, 14, 20.
 B. NĀHĀNABHĀĪ SOHRĀBJĪ ČŪRĪGAR ... 145b.
 NAVĀB ḤASAN 'ALĪ KHĀN VALAD I MUHAMMAD ḤUSAIN KHĀN of Poona ... 45.
 NAVĀJBĀĪ ḤORMAJĪ EDALJĪ GOPĪNĀ of Surat ... 27d.
 H. NAVRŌZ ... 132b.

1. He was in service of the East India Company from 1810 - 22 A. D. (s. *Pārsī Prakāśh*, p. 221). — 2. He was appointed *Panthakī* or chief priest of the MĒDĪ JĀMŠEDJĪ HĪRĪJEBĀH VĀČŌHĪ's *Dar-j-mihr* of Mōdikhānā in Bombay in 1760 A.D. (s. *Athor. Nām*, p. 170). — 3. He is one of the signatories to the epistle by B. ŠABRIYĀR RUSTAM SANDAL to the address of DASTŪR BARZŪ KĀMDĪN KĀIROBĀD (s. *HODIVĀLA*, op. cit., p. 387).

M. NAVRŌZJĪ¹ M. RUSTAMJĪ M. MĀNAKJĪ ŠETH of Surat ... 40, 130b.

M. NAVRŌZ BIN RUSTAM BIN MENŪČĪHR of Surat ... 70a-b.

B. NĀXVĀ BĪN ĀSĀ of Cambay ... 75e.

NORRIS, E. ... 67.

NŌŠĪRVĀN IBN D. BAHMANJĪ D. JAMŠĒDJĪ of Navsari ... 140a.

E. NŌ'ARVĀNJĪ FARĀMJĪ KĀNGĀ of Navsari ... 145a.

D. NŌŠĪRVĀN BIN D. JAMŠĒD ... 39a.

D. NŌŠĪRVĀN D. ŠAHRIYĀR KERMĀNĪ ... 124.

NŪR BĒG AḤMADĀBĀDĪ ... 16k.

OUSELEY, SIR WILLIAM ... 114b.

PADAM RĀM KANHAḤSĀ of Broach ... 97.

D. PEŠŌTAN D. BAHRĀM SANJĀNĀ of Bombay ... 47, 60a, 138.

PEŠŌTAN FARĒDŪN HŌMJĪ of Navsari ... 75c.

B. PESTANJĪ MĀNAKJĪ of Bombay ... 68.

U. PEŠŌTAN H. RĀM H. KĀMDĪN of Broach ... 41b, 42b, 83.

E. RĀM E. KĀMDĪN of Broach ... 51.

H. RĀNĀ BIN HŌŠANG of Navsari ... 75e.

B. RATANJĪ DĀRĀBJĪ KUABJĪ of Navsari ... 23c.

E. RATANJĪ ŠAPŪRJĪ BAMANJĪ KĀNGĀ of Navsari ... 145a.

RAWLINSON, H. ... 103, 107.

ROMER, MR. J. ... 67, 91.

MOBAD RUSTAM of Bombay ... 107.

H. RUSTAM D. BAHRĀM D. ARDAŠĒR of Broach ... 73.

H. RUSTAM BIN BAHRĀM BIN H. DĀRĀB BIN Ū. SOHRĀB SANJĀNĀ of
Surat ... 6a, 19b, 30c, 70a-c, 92a-b.

H. RUSTAM H. DĀRĀB H. FARĀMURZJĪ of Bombay ... 72a-b, 129a.

M. RUSTAM FIRŪZ ... 107.

RUSTAMJĪ (RUSTOMJEE) ISFANDIYĀRJĪ (ESPENDIARJEE) ... 57.

D. RUSTAM D. JĀMĀSP ... 98.

M. RUSTAMJĪ M. MĀNAKJĪ ŠETH of Surat ... 40, 130b.

1. He and his two elder brothers FARĀMURZJĪ and BAHMANJĪ were brokers of the East India Company. He went to England in 1724 A. D. in order to settle a dispute he had with the English officials in Surat about the estate of his late father RUSTAMJĪ. He was perhaps the first Parsi to undertake a voyage to England. He settled in Bombay on his return to India. The "Navroji Hill" on the Mazagaon Road in Bombay is named after him (s. Athor. Nām., pp. 416-18; Pārsi Prakāśh, pp. 26 and 29). His son MĀNAKJĪ, who became a well-known merchant of Bombay, built a *Dar-e-Mihr* in the Bazar Gate Street, Fort, Bombay, in 1738 A. D., and the "Mānakjī Seth's Vādi" at Fort for the use of the Parsis. A stone tower-of-silence was also built by him in Navsari in 1747 A. D. He died in 1748 A. D. (s. Athor. Nām., pp. 655-656; Pārsi Prakāśh, p. 86).

- RUSTAM BIN MĀNAK BIN DĀRĀB SANJĀNĀ of Navsari ... 16b, 21.
 RUSTAM MIHRBĀN MARZBĀN ... 42b, 60a, 121, 123a, 134.
 H. RUSTAMJĪ BIN RATANJĪ BIN DĀDĀ of Navsari .. 24b.
 A. RUSTAMJĪ ŠĀHPŪRJĪ GODREZ .. 81c.
 RUSTAM SYĀVAXŠ ... 109a.
 A. RUSTAMJĪ THUḤĀJĪ NAVROJĪ (AIBĀRĀNA) of Surat ... 12.
 H. RUSTAM X^VARŠĒD ISFANDIYĀR of Navsari ... 19e.
- A. SĀHĀ CAMDĀ A. CHĀDĀ of Cambay ... 54d.
 ŠĀHRIYĀR ... 144b.
 H. ŠĀHRIYĀR ... 80a.
 D. ŠĀHRIYĀR ARDĀŠĒR BIN BAHRĀMSĀH ... 5.
 ŠĀHRIYĀR ARDĀŠĒR ĒBAŮ ... p. 67, note 1.
 D. ŠĀHRIYĀR BIŽAN XUSROŠĀH ... 142a.
 D. ŠĀHRIYĀR D. RUSTAM ... 75d.
 ŠAIKH MUHAMMAD BAQIR of Surat ... 109b.
 SALINZ, COMTE ... 150c.
 SANGAN ČĀHIL of Cambay ... 123b.
 E. ŠĀPŪRJĪ E. ĀDARJĪ E. NOŠERVĀNJĪ GOIĀ of Navsari ... 27d.
 E. ŠĀPŪRJĪ BAMANJĪ KĀVĀŠJĪ KĀNGĀ of Navsari ... 145a.
 E. ŠĀPŪRJĪ FARĀMJĪ KĀNGĀ of Navsari ... 145a.
 M. ŠĀPŪR M. FARĒDŪN MĀNAKJĪ of Surat ... 44b.
 B. ŠĀPŪR B. HIRĀ of Cambay ... 75e.
 ŠĀPŪR JĀMĀSP ŠĀHRIYĀR of Yazd ... 44a.
 M. ŠĀPŪR JĀMŠĒD ... 129b.
 B. ŠĀPŪRJĪ BEN MĀNŌCEHERJĪ BEN MĀMNAKJĪ BEN BARJORJĪ TOLĀŖĪ of
 Broach ... 77.
 M. ŠĀPŪR IBN MĀNAK IBN BAHRĀM of Surat ... 3a e, 10a-b, 10d,
 17f-g, 31a.
 H. ŠĀPŪR BIN MĀNAK BIN KĀVUS .. 31b.
 ŠĪR YAZDĪ ... 15c.
 D. SOHRĀB ... 39a.
 H. SOHRĀB Ū. BAHMĀN H. ISFANDIYĀR .. 102.
 E. SOHRĀBJĪ JĀMŠĒDJĪ ... 39d.
 E. ŠOHRĀBJĪ E. KERŠĀSPJĪ E. NARSANG of Surat ... 23c.
 M. SOHRĀB D. RUSTAM MĀNAK of Navsari ... 24b.
 B. SOHRĀBJĪ ŠĀPŪRJĪ ČŪRĪGAR ... 144b.
 B. SYĀVAXŠ BIN ČĀNDĀ of Cambay ... 75e.
- M. TAHMURASP (TAHEMURATH) ... 101.
 TEHMURAS DINSHAWJĪ ANKLESARIA ... 23a.
 M. TAHMURASP BIN FARĀMURZ BIN RUSTAM SANJĀNĀ ... 78.
 H. TAHMURASP BIN KĀVUS ... 133.

D. VĒHMARD FARĒDŪN VĒHMARD of Kerman ... 122a.

WEST, PROF. E. W. ... 138.

WESTERGAARD, PROF. ... 138.

WILSON, H. H. ... 67.

H. X^VARŠĒD BIN ISFANDIYĀR BIN RUSTAM ... 101.

H. X^VARŠĒD MĒNŪČIHRJĪ KĀVUSJĪ¹ JĀMĀSPJĪ² BIN BĀHJĪ (BHĀIJĪ)
SANJĀNĀ ... 84a.

B. X^VARŠĒDJĪ RUSTAMJĪ KĀMĀJĪ ... 47.

XUDĀDĀD RUSTAM XUDĀDĀD of Qazvīn ... 143.

XUSRO BAHRĀM XUSRO YAZDGARD of Qazvīn ... 143.

XUSRO (XUSROŠĀH) NŌŠIRVĀN RUSTAM of Turkābād ... 122a, 126.

XUSRO RUSTAM JĀMŠĒD Giv ... 75d.

E. YAZDIYĀR (EJDIĀR) VIKAJI SANJĀNĀ ... 135d.

D. ZARTUŠT BAHRĀM ... 14.

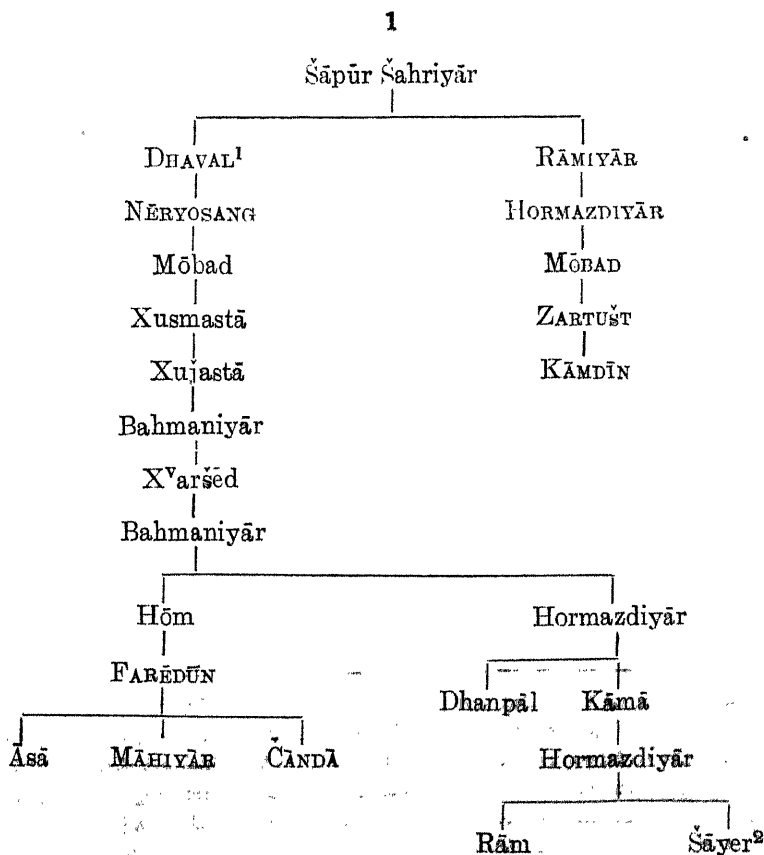
ZARTUŠT (ZARĀTUŠT) JĀMĀS ŠĀPŪR ... 15d.

1. Surnamed BRANDĀRĪ. He joined MĒNŪČIHR HŌMĪ's party with his father and three sons in 1687 A. D. (s. Pārsī Prakāśh, p. 846). — 2. He died in 1698 A. D. He separated himself from the BHAGARIĀ MŌBADS of Nāvsari in 1050 A. Y. and became the independent DASTŪR of Balsad (s. Athor. Nām, pp. 209 - 210 ; Pārsī Prakāśh, p. 846).

APPENDIX III.

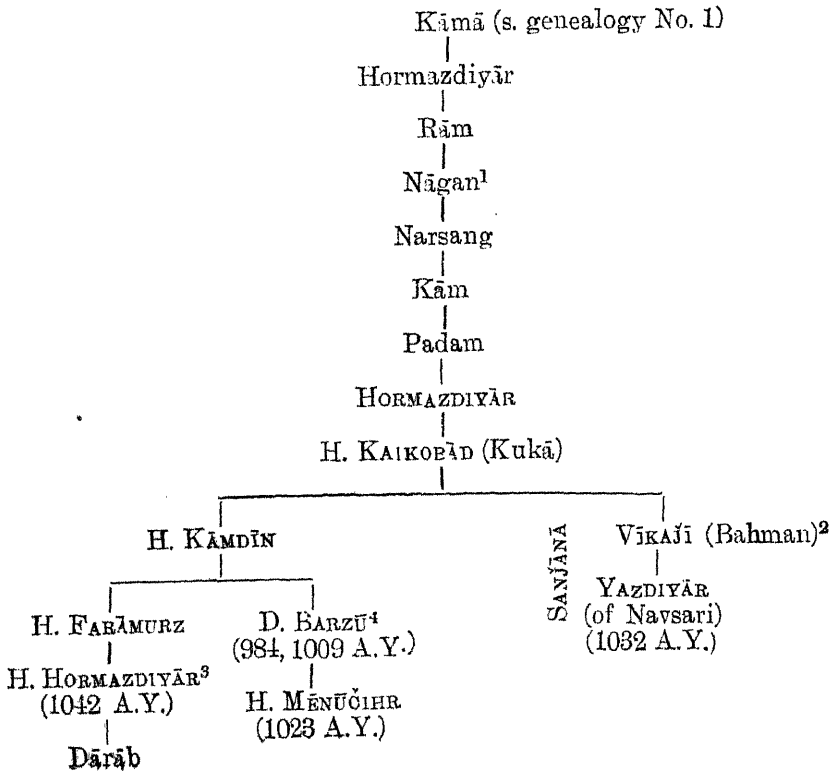
Genealogies and notes on the names of scribes and other persons mentioned in the colophons.

a. Indian scribes.

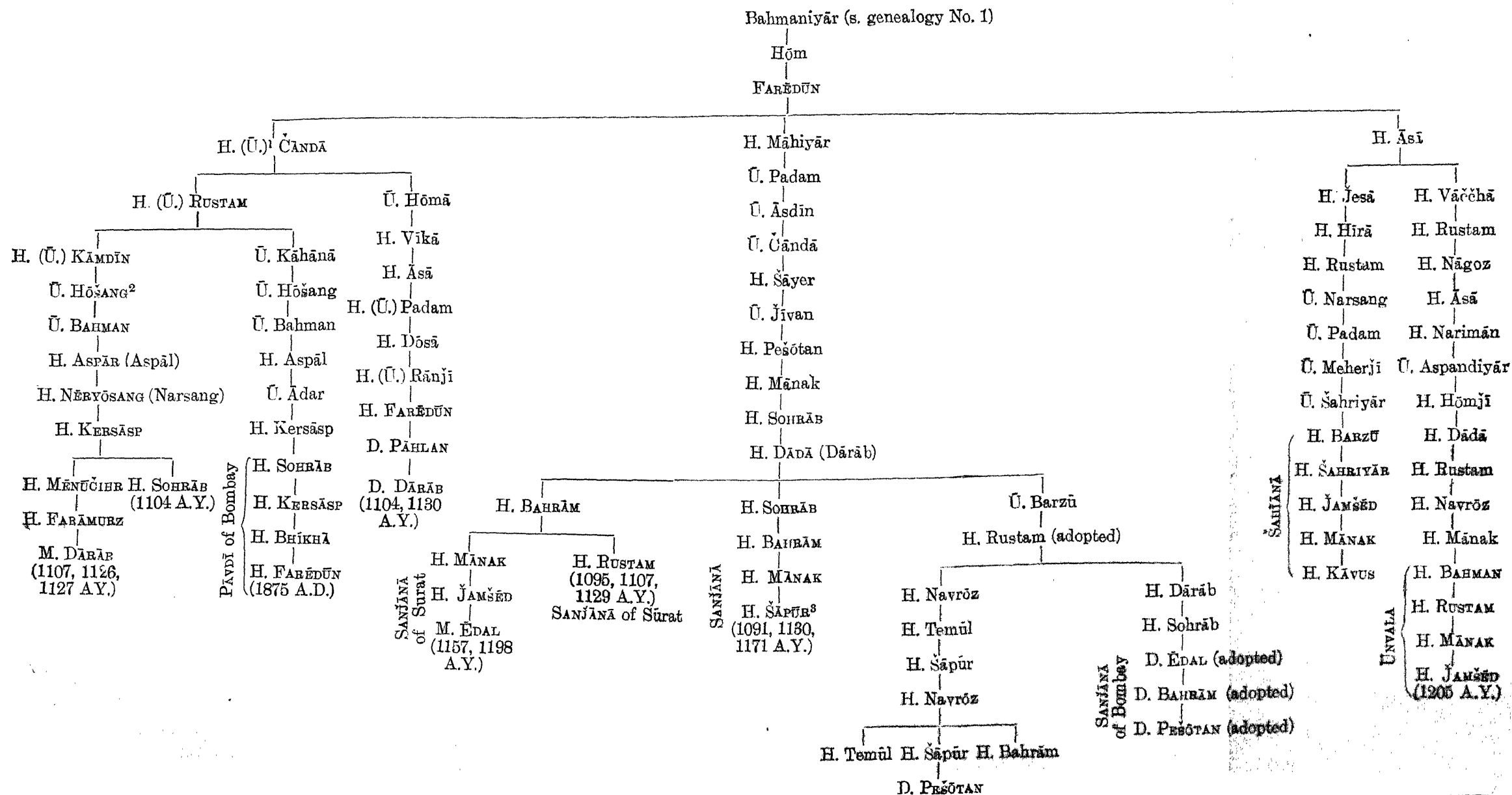


1. The names in Roman capitals are found in the colophons. All others are supplied either by the Athor. Gen. or by the Athor. Nām. — 2. Thus KUTAN, introduction, p. 82; according to the Athor. Nām., p. 789, he is the third son of Hormazdiyār.

2



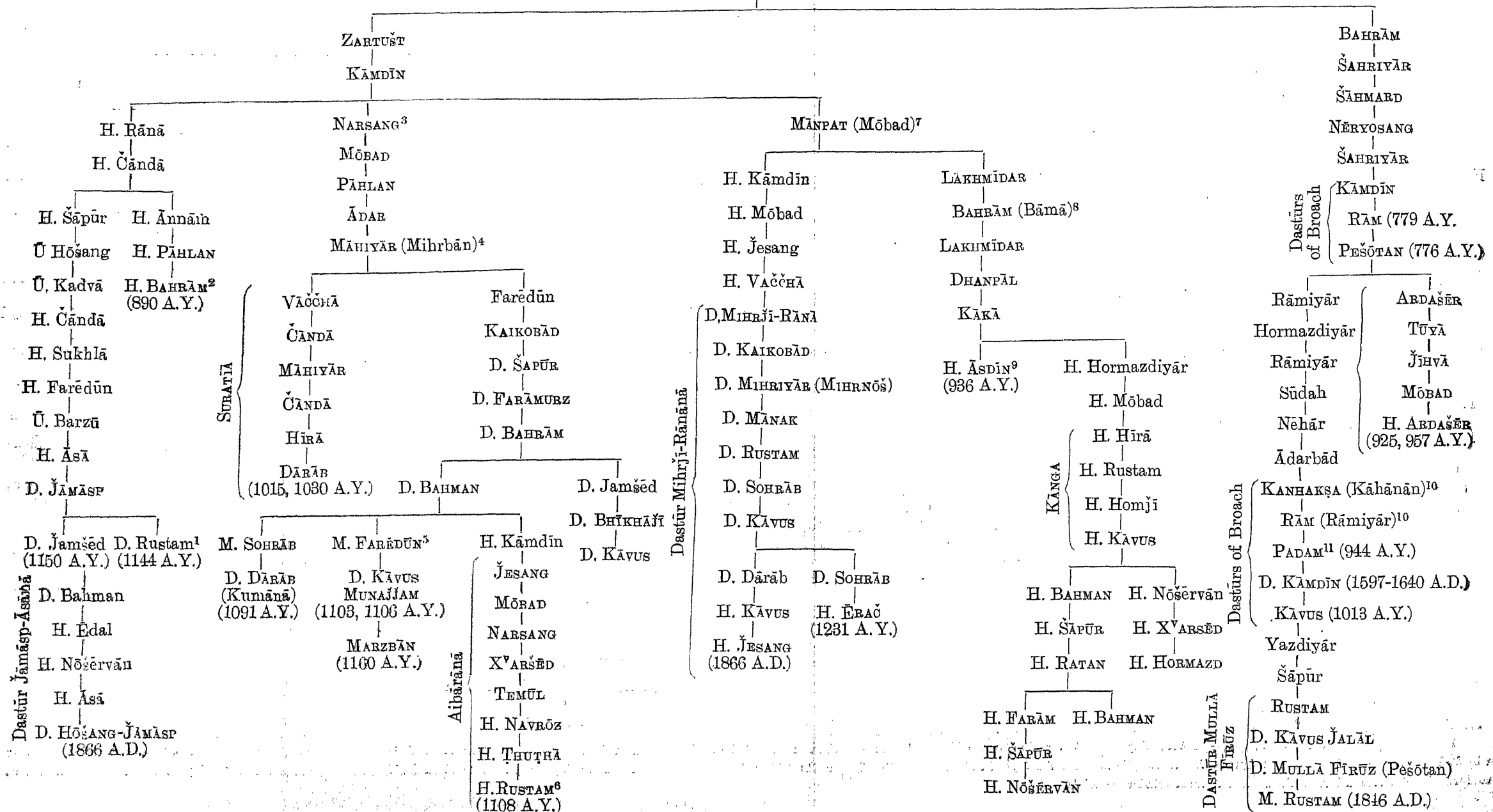
1. The second of the three MŌBADS, who served the *Irānsāh*-fire of Sanjān and accompanied it in its wanderings from Sanjān to Mt. Bahrot, and thence to the forests of Banāda and finally to Navsari. — 2. He is mentioned in the two *Rivāyats*, those of 1626 and 1627 A. D. of BAHMAN ISPANDIĀR SURTĪ, as VERJĪ KAİKOBĀD. According to KUTAB, introduction, p. 20, he is BAHMAN KAİKOBĀD, the author of the *Qissa-i-Sanjān* (s. Athor. Nām., p. 571). HODIVALA makes VERJĪ KAİKOBĀD a brother of BAHMAN, op. cit., p. 92. — 3. He is the third son of KĀMDĪN and adopted son of FARĀMURZ. He made a collection of the *Rivāyats* brought from Persia in 1018 A. Y. Several other *Rivāyats* were added to his collection by his son DĀRĀB. This amplified collection is known as the *Rivāyat* of DĀRĀB HORMAZDIYĀR (s. Athor. Nām., p. 857). A lithographed edition of this *Rivāyat* is published by ERYAD MANAKJI BUSTAMJI UNVALA, Bombay 1921. This date, and others given after the names of scribes in the genealogies, are the dates of the completion of the manuscripts written by them, and mentioned in their colophons which form this collection. — 4. He made a collection of several *Rivāyats* in 1037 A. D. in Navsari, known as the *Rivāyat* of BARZŪ KĀMDĪN. He is mentioned in the *Rivāyat* of 1626 A. D. (s. *Pārsi Prakāsh*, pp. 11-12; Athor. Nām., pp. 544-46).



1. According to the Athor. Gen., p. 3. — 2. According to the Athor. Gen., p. 188, Ū. not H. KĀMDĪN had three sons, Ū. X^{VAR}ŠĒD, Ū. RĀNĀ and Ū. FARĒDŪN. The name of Ū. Hōšang is omitted in it. — 3. He is D. ŠĀPŪR MĀNAK of Sūrat who died in 1174 A.Y. He was the nephew of D. RUSTAM BAHRĀM SANJĀNĀ of Sūrat, s. Pārsi Prakāśh, p. 101. This DĀRĀB does not seem to be the same person as H. ŠĀPŪR H. MĀNAK H. BAHRĀM of the colophons. It is very hazardous to form definite conclusions in the absence of more reliable materials.

HORMAZDIYĀR RĀMIYĀR

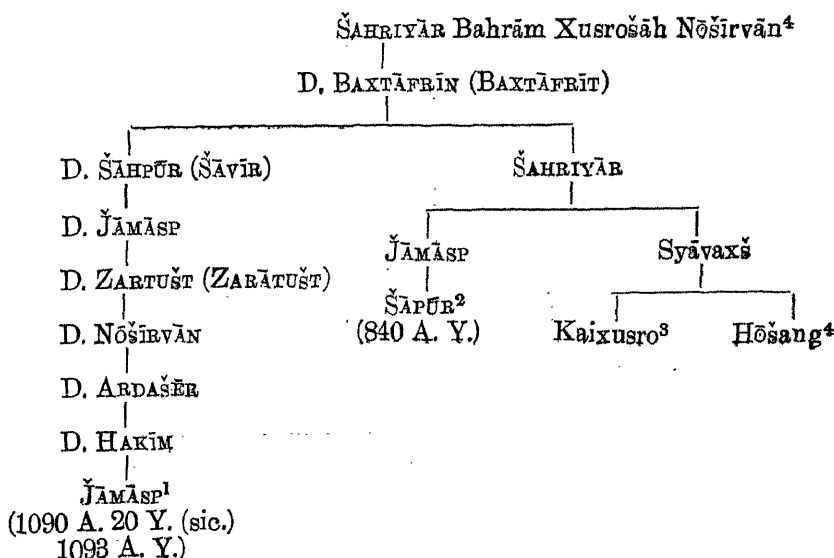
MÖBAD



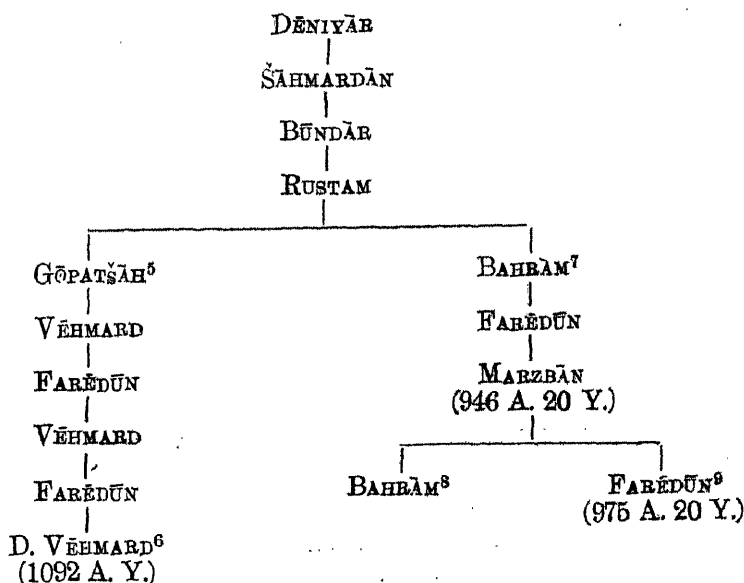
1. He is mentioned as a signatory to the reply sent by the leading Parsis of Navsari to a letter of the Trustees of the Parsi Punchayet of Bombay in 1777 A.D. regarding some abnormal conditions arising from the plague epidemic in Bombay (s. *Pārsi Prakāsh*, p. 53). — 2. He is the ancestor of the POLĪ DESĀI family of Navsari. He is mentioned in the *KĀMĀ ĀSĀ Rivāyat* in A.D. 1527 and again in 1535 A.D. (s. *Pārsi Prakāsh*, pp. 7 and 8). — 3. KUTAN, p. 28 and Athor. Nām, omit. — 4. S. Athor. Nām, pp. 46 a: d 597. — 5. Athor. Nām. adds two names between M. FARĒDŪN and D. BAHMAN, viz. D. RUSTAM and D. KĀMDĪN (p. 46). — 6. It is very difficult to construct this line. Athor. Nām. gives two genealogies on pp. 785-786, the first one of which omits several names between H. NAVRŌZ and H. KĀMDĪN. I insert five names between these two according to Suppl. pers. 43, of which TEMŪL, XVARŠĒD and MÖBAD are mentioned in the second genealogy (s. p. 786). — 7. It is written in Z. & P. 22 ۱۲۴۶, which can be read *maopat*, i.e. *mōbad*. — 8. S. Athor. Gen., p. 2. BĀMĀ or BĀM seems to be a pet form of BAHRĀM, from which the surname BĀMĪ is derived. — 9. H. ĀSDĪN is, according to Athor. Gen. (p. 2), the seventh descendant from MÖBAD HORMAZDIYĀR. It omits the names KĀMDĪN and LAKHMĪDAR or LAKHMĪDHAR, son of BAHRĀM. — 10. According to Athor. Nām, p. 49. — 11. A famous DASTŪR of Broach. A letter was addressed to him in 1559 A.D. by the DASTŪRS of Iran, which contained matters pertaining to the consecration of a *varasīd*. It was brought to Broach by KĀMDĪN ŠĀPŪR of Cambay (s. *Pārsi Prakāsh*, p. 8; Athor. Nām, pp. 464-465).

b. Persian scribes.

1

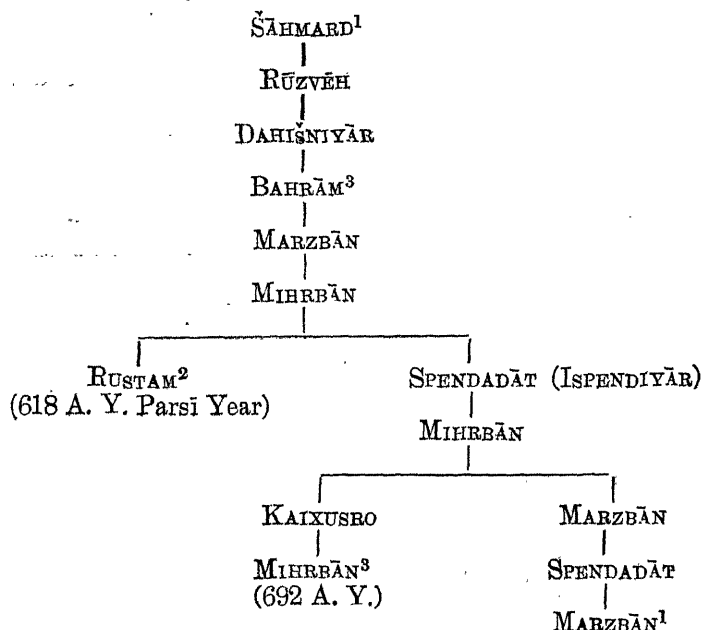


2



1. S. colophons Nos. 40 and 130b. — 2. S. colophon No. 44a. He is the scribe of the *Rivāyat* of NARĪMĀN HŌŠANG. He was a native of Šarīābād near Yazd. — 3. Cf. ANKLESARIA, Bd., introd., pp. xiii. xiv. He is one of the copyists of the *Vīdīrthāh* i *dēn* i *vēh* i *masdayasnūn* and one of the signatories of the epistle of 847 A.Y., cf. HODIVALA, p. 280. — 4. His full name occurs in two places in DARAB HORMAZDĪYĀR'S *Rivāyat* — UNVALA'S edition, vol. II, p. 268, ll. 7-8, and vol. II, p. 371, l. 8, as هوشنگ سیاوخش شهریار and یغت آفرید بهرام خسرو شاه انوشیروان and هوشنگ سیاوخش شهریار وهرام خسرو شاه.

3



اوشيروان respectively. Thus the name of ŠAHRIYĀR, the father of BAKTĀFRĪT is omitted in first and those of BAKTĀFRĪT and ŠAHRIYĀR in the second place; s. HODIYĀLA, op. cit., p. 281. — 5. Writer of the ms. TD of the Bd. — 900 A.Y.; cf. ANKLESARIA, Bd., pref., p. V. — 6. S. colophon No. 122a. — 7. According to the codices DH. and TD2, s. ANKLESARIA, Bd., introd., p. x; colophon No. 122a omits this name. — 8. S. colophon No. 122a. — 9. He wrote ms. TD2 of the Bd., s. ANKLESARIA, Bd., pref., p. V.

1. He is the scribe of the intermediate copy of the *Dēnkart*, which was used by ŠAHRIYĀR ARDĀŠĒR, s. p. 67, note 1. — 2. S. colophon No. 42b. — 3. According to colophon No. 122a, where the pedigree ends at BAHRĀM, the father of MARZBĀN. BAHRĀM is omitted in colophon No. 42b and in the pedigree of MARZBĀN SPENDADĀD given in the intermediate copy of the *Dēnkart*.

4

MIHRBĀN of TURKĀBĀD
|
YAZDIYĀR (DAHIŠNIYĀR)
|
BAHRĀM
|
MĀHVINDĀD
|
ŠAHRİYĀR
|
RUSTAM
|
NÖŠIRVĀN
|
MIHRBĀN¹
(938 A.Y.)
|
BAHRĀM
|
MĀHVINDĀD
|
MIHRBĀN
|
BAHRĀM
|
ŠAHRİYĀR
|
RUSTAM
|
NÖŠIRVĀN
|
XUSRO² (XUSROŠĀH)

5

BİZAN
|
MARTĀNŠĀH
|
ADARGUŠASP
|
FARROX³ ZĀD
|
BİZAN
|
...IYĀR
|
BAXTIYĀR
|
HAMİŠA-FİRŪZ
|
XUSRO-ŠĀH
|
...IYĀR
|
XUSRO-FİRŪZ
|
XUSROŠĀH
|
BİZAN³
|
├── D. YAZDIYĀR
└── D. ŠAHRİYĀR⁵
|
D. BİZAN⁴

1. S. colophon No. 142a. He is the same person as MIHRBĀN NÖŠIRVĀN RUSTAM ŠAHRİYĀR MĀHVINDĀD BAHRĀM DAHIŠNIYĀR MIHRBĀN of Turkābād who wrote in 938 A.Y. a portion of the *Dēnkart* — fol. 177 - fol. 261 of K 48; s. colophon No. 142b. The name of MIHRBĀN occurs as one of the signatories in the *Rivāyat* of KĀVUS KĀMDĪN, dated 927 A.Y., and those of NÖŠIRVĀN, RUSTAM and ŠAHRİYĀR in the *Rivāyats* of 904 A.Y., 880 A.Y., and 865 A.Y., respectively; cf. HODIYALĀ, op. cit. p. 319. — 2. S. colophons Nos. 126 and 122a. — 3. S. colophon No. 136. Taking HAMİŠA-FİRŪZ and BAXTIYĀR as proper names. — 4. He helped ŠAHRİYĀR, the writer of the *Dēnkart*, in 855 A.Y. He was a native of Kerman and one of the signatories of the *Rivāyat* of 880 A.Y. His father DASTŪH YAZDIYĀR copied the *Mēnūk i Xrat* from the copy of MĀHVINDĀD NARĪMĀN; s. ANKLESBACH, Bd., introd., p. xvi. — 5. S. colophon No. 142a.

| Colophon | Day. | Month. | A.Y. | Samvat. | Saka. | Month. | Tithi. | Day of the week. | Date. | Month. | A.H. | Date. | Month. | A.D. |
|----------|------|--------|--------|---------|-------|-------------------------|--|------------------------|-------|--------|------|-------|--------|------|
| 128 | — | 2 | 1016 | 1703 | | | | | | | | | | |
| 7 | 24 | 1 | (1018) | 1706 | | | <i>Mārgaśīrṣa</i> <i>Vad</i> 14 | | | | | | | |
| 38b | 26 | 4 | (1026) | 1713 | | | <i>Mārgaśīrṣa</i> <i>Śud</i> 4 | | | | | | | |
| 135a | 18 | 10 | 1032 | 1719 | | | | | | | | | | |
| 149b | | | 1032 | 1719 | | | | | | | | | | |
| 135b | 11 | 12 | 1032 | 1719 | | | | | | | | | | |
| 81 | | | 1042 | 1729 | | | | | | | | | | |
| 131a | 16 | 1 | 1050 | 1738 | | | <i>Āṣo</i> | <i>Vad</i> 2 Wednesday | | | | | | 1662 |
| 143 | 21 | | | | | | | | | | | | | |
| 4 | 6 | 12 | (1067) | 1754 | | | | | | | | | | |
| 2a/c | 28 | 7 | 1083 | 1770 | | | | | | | | | | |
| 131c | 8 | 1 | (1089) | 1776 | | | | | | | | | | |
| 19c | 9 | 5 | (1096) | 1782 | | | | | | | | | | |
| 23a/c | 22 | 12 | 1104 | 1791 | 1657 | <i>Āṣo</i> | <i>Vad</i> 11 Tuesday | | | | | | | |
| | | | | | | | | | | | | | | |
| 12 | 28 | 6 | (1108) | 1795 | | | | | | | | | | |
| 73 | 17 | 10 | 1110 | | | <i>Caitra</i> | <i>Śud</i> 10 Saturday | | | | | | | |
| | | | | | | | | | | | | | | |
| 86 | 15 | 4 | 1124 | | | | | | | | | | | |
| 127 | 15 | 9 | 11... | 18... | | | | | | | | | | |
| 70a | 12 | 2 | 1129 | 1816 | | | <i>Mārgaśīrṣa</i> <i>Śud</i> 10 Thursday | | | | | | | |
| | | | | | | | | | | | | | | |
| 3f | 30 | 2 | 1130 | 1817 | 1682 | <i>Pos</i> ¹ | <i>Śud</i> 9 Tuesday | | | | | | | |
| | | | | | | | | | | | | | | |
| 3o | 30 | 3 | 1130 | 1817 | 1682 | <i>Pos</i> | <i>Śud</i> 9 Thursday | | | | | | | |
| | | | | | | | | | | | | | | |

1. The month must be *Mārgaśīrṣa*, s. p. 9.

| Colophon | Day. | Month. | A.Y. | Samvat. | Saka. | Month. | Tithi. | Day of the week. | Date. | Month. | A.H. | Date. | Month. | A.D. |
|----------|------|---------|--------|---------|---------|--------|----------|------------------|-------|--------------------|------|-------|--------|-----------|
| 84a | 6 | 1 | 1131 | 1817 | Āso | Vad | | | | | | | | |
| 145a | 12 | 7 | (1133) | 1820 | | | | | | | 1180 | | | 1766/1767 |
| 98 | | | | | | | | | | | | | | |
| 145a | 8 | 7 | (1145) | 1842 | | | | Wednesday | 16 | Savāl | | | | |
| 25a | 2 | 12 | 1155 | | | | | Saturday | 19 | Rabī'-al-
aval | 1205 | | | |
| 145a | 15 | 9 | (1156) | 1843 | | | | | | | | | | |
| 20 | | | 1159 | | | | | | | | | | | |
| 58a | 30 | 10 | 1161 | 1848 | Śrāvan | | Vad 3 | Sunday | | | | | | |
| 72b | 5 | 10 | 1161 | 1848 | Āśād | | Vad 7 | Wednesday | | | | | | |
| 88 | | | (1168) | | | | | | 19 | Rabī' al-
ākhīr | 1214 | | | |
| 145a | 5 | 6 | (1178) | 1865 | | | | | | | | | | |
| 48b | 2 | 1 Qadīm | 1179 | | | | | | | | | | | |
| 108b | 15 | 3 Qadīm | 1179 | | | | | | 27 | Rājab | 1224 | | | |
| | | | | | | | | | 12 | Dhū'l-
qadāt | 1225 | | | |
| 111 | 23 | 12 | (1179) | | | | | | (24 | Sa'ūm) | 1225 | | | |
| 66 | 10 | 5 | (1181) | 1868 | Fālguna | Śud 1 | Thursday | | 20 | December | 1809 | | | |

1. The terms *qadīm* "after the old or Persian reckoning", and *vahīcāh* "intercalated" are employed with months and *Pārsī* and *Anno 30 Yasdagardān* with years in the following colophons without attaching any particular value to their literal meaning, to which we have referred in proper places. Their importance can only be proved with the help of sufficient materials for the synchronisms of the Zoroastrian, Hindu, Mohammedan, and Christian dates.

| Colophon | Day. Month. | A.Y. | Sanskrit | Month. | Time. | Day of the week. | Date. | Month. | Date. | A.H. | Month. | A.D. |
|----------|-------------|-------------------|---------------|----------|--------|------------------|-------|--------|-------|------|--------|------|
| 189 | 17 5 Qadim | 1188 ¹ | | | | | | | | | | |
| 140a | 16 6 | 1188 | 1875 | | | | | | | | | |
| 26a/b | 11 4 | 1198 | 1885 | Pōš | Sud 5 | Saturday | | | | | | |
| 27a-d | 21 12 | 1205
(Vahicak) | 1892 | Bhādarvā | Sud 5 | Thursday | | | | | | |
| 145a | (15 7 | 1205) | 1892 | | | | | | | | | |
| 145a | 12 5 | (1208) | 1895 | | | | | | | | | |
| 96 | | (1230) | 1923 | Šrāvan | Vad 14 | | | | | | | |
| | | | Anno
Maghi | | | | | | | | | |
| 60a | | 1240 | | | | | | | | | | |
| 24a | 6 5 | 1256 | | | | | | | | | | |

Qadim: Colophons Nos. 11, 15a, 25b, 29a, 40, 43a, 43b, 47, 98, 99, 108b, and 189. This term is employed only in the colophon No. 47 side by side with *Sahanāšahi* or "royal", i.e. "after the Indian reckoning."

Vahicak: Colophons Nos. 27a (employed with the year), 65, 119, and 138a.

Pūrsi: Colophons Nos. 16a, 16b, 29c, and 42b, (years 1103, 1104, 1108, and 618 respectively).

A. 90 Y.: Colophons Nos. 5, 15b, 27, 29b, 75d, 130b, 142b, 149c, (years 864, 954, 1108, 1107, 896, 1090, 986, and 948 respectively).

1. Corresponding to *Bahman Mēh* 1127 of an unknown era.

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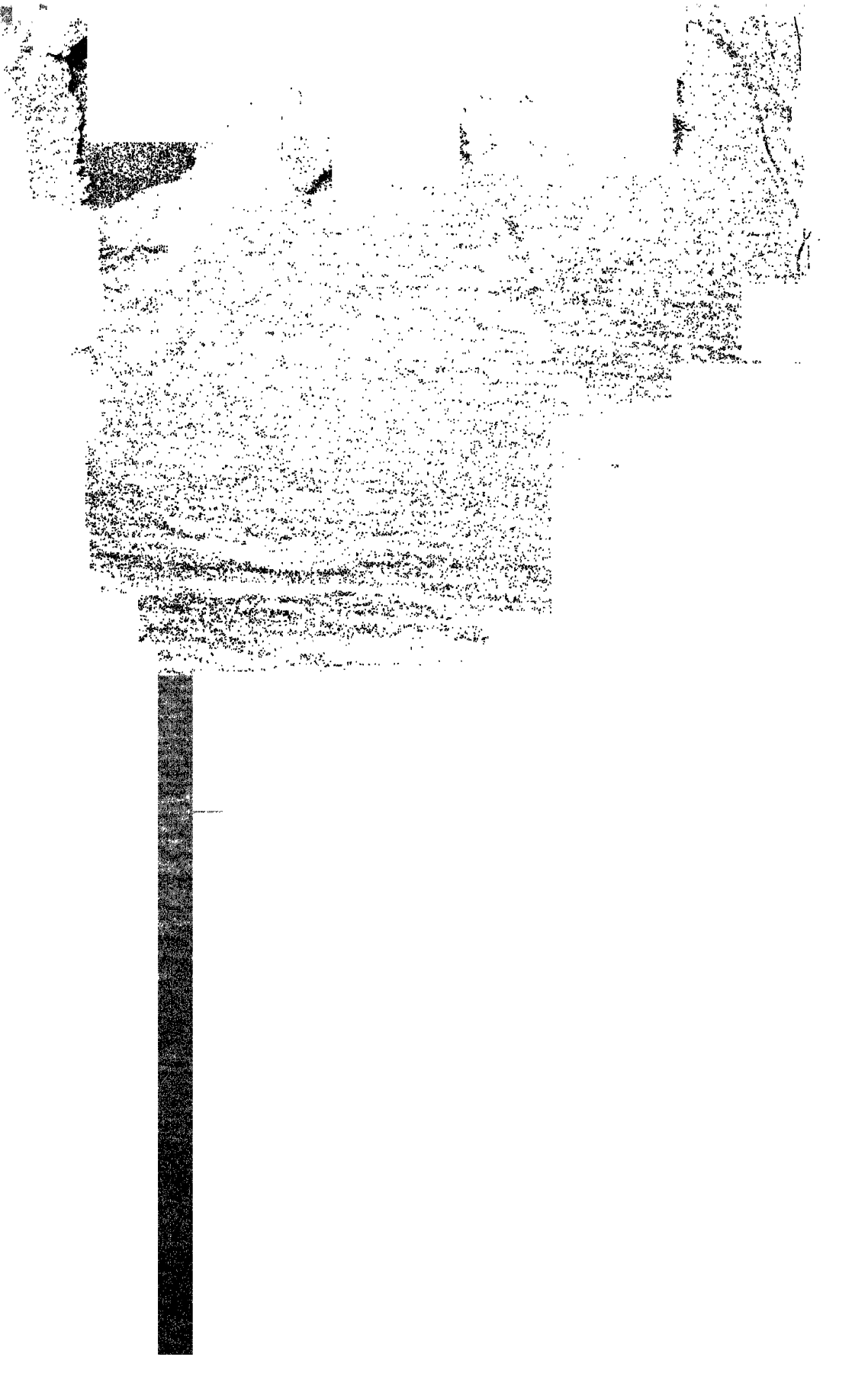
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